

THE LUTHER LEAGUE OF AMERICA

High Ideals



TOPICS MANUAL

SUMMER, 1958

PEN PALS

Cynthia Berge. 1036 E. 10th Street, Tucson Arizona. Sewing, archery, sports, Luther League. Our Saviour's Lutheran. Age 13.

Gary Border. 2309 E. Hawthorne, Tucson, Arizona. Gasoline motors. Our Saviour's Lutheran. Age 12.

Sally Foglesong. 2033 E. 10th Street, Tucson, Arizona. Cooking, sewing, dancing, Luther League. Our Saviour's Lutheran. Age 12.

Barbara Ann Delfs. 3932 E. 25th Street, Tucson, Arizona. Horses, dancing, swimming, football. Our Saviour's Lutheran. Age 12½.

Anita Hanson. 103 West Navajo, Tucson, Arizona. Stamps, rocks, horseback riding, swimming, dancing. Our Saviour's Lutheran. Age 13.

Douglas McCartha. Route 2, Box 166, Lexington, South Carolina. Roller skating, swimming, basketball. St. Matthew's Lutheran. Age 15.

Euayne Nelson. 2967 N. Flanwill Boulevard, Tucson, Arizona. Sewing, art, swimming, cooking, roller skating. Our Saviour's Lutheran. Age 13.

Marcia Peterson. 2515 South Martha, Sioux City, Iowa. Horses, skating, saxophone, singing, band, pen pals. St. Luke's Lutheran. Age 14.

Kay Sloop. 1303 Jackson Street, Kannapolis, North Carolina. Dancing, collecting records, basketball. Center Grove Lutheran. Age 15.

Sue Stibbe. 2737 N. Fontana, Tucson, Arizona. Sewing, archery, sports, Luther League. Our Saviour's Lutheran. Age 13.

Taffy Stubbs. 1448 E. Blacklidge Drive, Tucson, Arizona. Dancing, swimming, horseback riding, singing. Our Saviour's Lutheran. Age 12.

Judy Spindt. 1946 E. Helen, Tucson, Arizona. Reading, sewing, Luther League. Our Saviour's Lutheran. Age 12.

Judy Swygert. Route 2, Box 600, Greenwood, South Carolina. Collects post cards, reading, sewing. Immanuel Lutheran. Age 15.

High Ideals

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Art in this issue by Frank Klos. Cover by Armstrong Roberts

VOLUME 27, NUMBER 3

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Target for the Meeting: The Seventh Commandment: "Thou Shalt Not Steal" and its meaning: "We should so fear and love God as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means; but rather assist him to improve and protect it."

DO YOU STEAL?



from yourself?

from God?

by Alvin H. Schaediger

SCENE 1

At the end of any seasonal sport, it is the general practice to return all pieces of equipment and uniforms which can be placed in clean, repaired condition for the next season's squad. At times, certain equipment that had been used a number of years was discarded by giving it to the players or by not calling for it at the end of the season.

One season a group of football players decided they had done much for the school and the least the school could do was to let them keep the football hoods. When refused, they grudgingly turned in the hoods but they slyly picked up other pieces of equipment on their way out of the locker rooms.

SCENE 2

Everyone in the junior high school knew the twins. They were popular with their fellow-students and the teachers because they were leaders in their class and active in many extra-curricular organizations. No one had any trouble with identities, though because the one twin was a boy and the other a girl.

But few people knew how closely the twins worked together. They were both honor students in all subjects. One reason for this was because the boy worked out all of the math assignments for both, and his sister wrote the English essays and book reviews for two.

SCENE 3

After a successful presidency of an organization for a number of years, the leader refused re-election. Her successor, a bit jealous, began to talk down everything that had been accomplished. She chose as her advisers women who had disagreed with the former president. She changed important rules that had been found helpful. She ignored the one who had been leader and spent her time being important.

The organization began to fall apart. Members drifted away. Projects were not accomplished and cooperation of members was very poor. The president began to blame all the trouble on the girl whom she had succeeded in office.

SCENE 4

In the chemistry class, the teacher required a written report to be submitted with each experiment performed. Two boys of different racial backgrounds were working at the same desk. When the lab reports were checked, the teacher found one set mutilated with heavy printing across the top of the page.

In order to discover the culprit, he gave everyone a test and then compared the handwriting on the test with the printing on the mutilated sheets. The handwriting matched that of the other boy at the same desk. When confronted with the evidence, the boy denied doing it. He was sent to the principal's office.

Because of the sincere denial, the teacher rechecked the test papers and discovered that one boy who had printed all his previous experiment reports and tests was changing to writing instead of printing. When this boy was questioned, he confessed that he had done the "framing."

SCENE 5

A high school football team won county championships three years straight. Its Athletic Association made financial profits during these winning years. At the end of each successful season, jackets

were presented to the players at a special dinner. During the evening, town merchants who were boosters of the team presented additional gifts to the players.

In the next town, a rival and not-so-successful team asked for similar jackets from their Athletic Association. Because of financial reasons, the request was refused and the members of the team were angered. One night, a group of boys broke into the school and mixed up all the equipment and financial records.

SCENE 6

A class was conducting a subscription campaign in order to raise money for a special project. In order to instill competitive spirit, a prize was offered to the homeroom that had the most sales and the greatest number of students participating.

One teacher solicited subscriptions by herself and credited them to students who were unable to secure any. Her room won the prize.

SCENE 7

In the days of rationing during World War II, a ceiling price of 9 cents per gallon was placed on kerosene. One dealer was reported to the OPA because he was charging 10 cents. When brought to the local board he stated that he charged the extra cent only to those customers who expected him to carry the kerosene up three flights of stairs to their apartment in the cold water flats. The time consumed made it necessary for him to do this in order to make a bare living.

PRESENTATION POINTERS

Don't wait until Sunday afternoon to plan this topic! There are several details to be worked out and you will need other leaguers to help you in the presentation. It can be a topic not soon forgotten!

Arrange for a group of junior high leaguers to make up dialogue for each incident recorded in the topic. Add others. After their presentations, have the rest of the leaguers decide what portion of the Seventh Commandment was being broken according to Luther's meaning, and discuss.



YOUR MISSION IN BRITISH GUIANA

by Elaine Wagner

ULCA mission field in British Guiana. For another field in South America see "Future for the Argentine Church" page 8

HOW large does the world seem to you? Do British Guiana, India, Africa and Europe seem very far away? To some these lands do not seem far away at all. People today are sent on various assignments to other lands. Many countries can be reached in 24 hours by air.

Though we can get to people in other lands in a few hours, it takes much longer than a few hours to know each other and feel close enough to be of real help. To be good neighbors, friends or helpers we have to understand each other's language, way of living, their culture, and we must know how they think and what they believe.

Our Land

If you came to British Guiana you might feel very strange at first. You would see so many things and hear so many things that are different. You would have difficulty in understanding their English. Some English words carry different connotations or different pronunciations. Some speak a broken English which they call "coolie talk." But after a while you would understand the people and find that many think and believe as you do.

Through reading and by traveling to other lands, the people are learning to do things in more modern ways. In one field you may see a team of oxen pulling a simple plow; in another field you would see a new tractor plow. You would see people riding in donkey carts, others driving little European cars and others driving two-toned Chevrolets and Studebakers. Up river you would see people getting from one settlement to another by rowing canoes, others using outboard motors, or people going long distances on the river by the weekly steamer boat that serves the people there.

You would see some in almost ancient dress, while others wear the most up-to-date fashions. As you would walk about our capitol city, you would find lovely modern department stores, and on other streets, dark little crude shops. Then you would come to parks and beautiful homes and lovely gardens with poinsettia bushes as high as six feet and you would see many other bushes, shrubs and trees covered with blossoms and flowers. But two blocks away you may find small, crowded, unpainted homes, nothing of beauty.

Do you know where British Guiana is? Find a map of South America and you will see three little Guianas on the north-east side of South America. British Guiana is not very large—only about the size of the two states of Pennsylvania and New York together. The population is growing rapidly. Ten years ago there were only 375,000 people. In 1957 there were 508,000. Most of the people live along the seacoast within 20 miles of the coast. Then a few live along the several rivers. The

largest racial group is East Indian and they number 230,000. Their ancestors came from the land of India. The next largest group is negro—172,000. The others are aboriginal Indian, Chinese, Portuguese and a few English and Dutch.

Our Homes

Ten years ago there were many mud thatched homes. Today there are just a few. Instead there are painted wood homes or concrete homes which are built up on pillars, so the houses will catch more of the sea breeze and will be off of the damp ground. (The land is low and we have a lot of rain during our rainy seasons.) Cars are parked under the houses, so there are no separate garages. Many homes have modern looking kerosene stoves in place of the old mud stoves that burn wood. Families are often very large with ten or more children, and many fathers do not take an interest in providing for their children.

Our Schools

In 1945 only 63,000 children were in primary schools. In 1956 there were 101,514 pupils. Primary education is compulsory; however, the law often is not enforced.

There are large one-room schools with 300 children in them. Teachers have very large classes. Some schools are so crowded that on sunshiny days a class will *stand* outside in the shade of the school or under a school on pillars and recite their work. But the government and churches are working hard to give better schooling. One of our Lutheran schools now has about 300 children. Upstairs is one large room with partitions for the upper divisions. Downstairs there are 3 separate rooms with low green blackboards all along one side, nice small benches and desks that accommodate 3 to 6 children, good pictures and teaching charts. And there are more and better-trained teachers, smaller classes and more group work.

One can tell the school the girls attend by the uniforms they wear. Each school has a different color dark skirt or jumper uniform and a light color blouse.

The boys in primary school do not have uniforms but in high schools they usually must wear khaki trousers, white shirts and then a tie that is a designation of the "house" to which they belong.

Slates and slate pencils are used in primary schools, so all work must be checked and corrected before the children leave school.

You will be interested in knowing that almost every school in British Guiana was started by a church. If the church starts a school and is definitely serving the community, the government often gives aid and assistance. Now many of the church schools are called government-aided schools because government and church both help to support and keep up the schools. Primary education is free, but children must pay tuition for high school. The tuition is not high but too high to allow many to finish high school.

Your Lutheran church has 17 primary schools and one high school. We are proud of our Skeldon Lutheran High School. It has two beautiful new buildings—a large classroom and a science building. Very little laboratory science is offered in British Guiana and now we hope to have a good science department at Skeldon. Bible is taught in all of our schools.

Our Church

Do you ever feel confused to see so many different Christian denominations in your community? Do you ask your pastor and parents why there are so many? Here we not only have many denominations but, in addition, there are other religions. The chief non-Christian religions are Hinduism and Mohammedanism.

Many of the older people who did not get much education know little about any religion. They often think or say, "All worship one God. All are the same." They don't realize how different our God is from the god of the Hindus or Mohammedans. They think that as long as we do some good works, God is pleased with us. They don't know how much Christ could help them to overcome temptations

or how much joy and comfort there is in knowing Christ as their Saviour. Our church is working hard to help them know Jesus well. All have heard the name of Jesus and know some stories of Him, but they do not understand God's full plan of salvation.

Our church has 44 congregations and 84 Sunday schools. We have organizations for women, a few for men. We have Luther League in most congregations. For some girls (especially Indian girls in rural areas who are not allowed to go to Luther League at night) we have afternoon classes in Bible and teach them some handwork. We reach many children through our Sunday schools.

A few years ago, most of our Sunday schools were in one large class of all ages. They were taught a story and hymns. Now we have fine young people who volunteer to teach and who come to teacher training classes to learn how to teach Sunday school. Now we can have several classes.

In America there are many organizations to which young people may go. Here there are few places that provide recreation or an opportunity for young people to meet and work with one another. So we feel Luther Leagues are especially important. District organizations are being formed where sessions and workshops are provided to lead them to develop stronger leagues and better leadership. It gives them a chance to meet other leaguers and they enjoy games. The favorite sport here is "cricket" which is something like our baseball, but matches are longer and the game moves slower. They also like volleyball.

Their first project was the building of a church in LeResouvenir in 1958. The church is located on a sugar estate and still serves the people well. The people of St. Andrew's congregation are proud of their church.

The next Luther League goal was that of building a hostel or home where children could stay while attending school on the Demerara river. Many children who could only travel by canoes, lived too far

from schools. Now they go home on weekends, but live in the hostel or school home during the week.

Your Mission Grows

God is blessing your mission here in British Guiana. More are coming into the church each year. They are giving more toward the support of the church, they are taking responsibility in teaching Sunday school, working on committees and in witnessing to others. Now eight young men are studying in Puerto Rico and Canada to become pastors of our church. Other young men have taken a two-year course here so they can be assistants to our pastors. We call them catechists. And nine young women took a course to become parish workers, to work with women and children. But we need many more workers. Only about 10% of the Indians are Christian. All pastors have three or more congregations. One pastor now serves 21 congregations.

This is YOUR mission because a part of your offerings go toward the work in mission fields. Maybe one of you will be a missionary here some day. We try to help the people in many ways, but know that nothing is so important as helping them to know the love of Christ.

PRESENTATION POINTERS

Each section of this topic can be presented by a different person. Perhaps the topic can be coordinated with one of the film strips on British Guiana. (For a listing of film strips, and slides on the mission fields of the ULCA, write to the United Lutheran Church Women, 2900 Queen Lane, Philadelphia 29, Pa., for the pamphlet, "Audio-Visual Materials.")

Some of the leaguers may want to work on projects concerning British Guiana. This could be done before or after the meeting with reports made.

If you do not have a large map of South America for display draw your own on the blackboard and show where British Guiana is located. Discuss Skeldon High School which was built by LLA.

YOUTH SUNDAY 1959

Youth Sunday materials
will be available soon
from LLA
order early

*2900 Queen Lane
Philadelphia 29, Pa.*

theme: Purse Partners

- leaders' guide
- address
- tv interview
- sermon suggestions
- 3 worship suggestions
- blank bulletin
- individual offering envelopes
- return envelopes
- posters

Consult your pastor
about Youth Sunday



FUTURE FOR THE ARGENTINE CHURCH

by Richard R. Boyer

**ULCA mission field in Argentina.
For another field in South
America, see "Your Mission
in British Guiana," page 4.**

ARGENTINA is not mainly populated by Spaniards! There are almost twice as many Italians as Spaniards. Nor is Argentina a Roman Catholic country. Over 80% of the Argentines are *baptized* Catholic. That's all religion is for them—the form.

Many Argentines get married and buried by the Roman Church. But hardly anyone attends weekly mass. (We attended mass in Argentina and questioned many Romans. The results were that about 1 to 2% of the population goes to mass with any regularity, and about 5% could be considered "active" members. Very few of these are men.)

Culture, Not Faith

When shopkeepers, housewives, and others heard my accent, they immediately wanted to know about my work. (People in Argentina are extremely curious about foreigners, especially about North Americans.) Invariably they took the initiative in explaining to me how the Catholic Church was a "negocio" (business) and how it was more of a political party than a Church.

You could say that the Argentine culture is Roman Catholic, but not the faith of the people. The priest or bishop is always present at any great public function. The people pray to their images and pray by means of their rosaries, but do

not attend church. Almost everyone in Argentina (including many of those who actually attend mass) despises the priests and the dictatorship within the Roman Church.

Few people even know what the Bible looks like, but they are eager to learn about it. In my door-to-door visiting, I found a greater receptivity to the message of the Gospel than I had found in the United States.

Argentina had all the possibilities of becoming a world power long ago. But it has not, and will not, develop itself for a long time just because of the lack of religion. Without a sound religious and moral basis in daily business, many men try to cheat each other and, in turn, create much red tape to be sure they are not being cheated. This wastes much time and productivity. The best political leaders are either murdered, intimidated or led into the corruption. Very few men take pride in their work as a Christian vocation.

Only the Gospel of Christ's love holds the answer for Argentina. This is why my wife and I went to Argentina as missionaries in November of 1955. But we didn't know all of the reasons at the time.

Inactivity and Impossibility

We found ourselves over 200 miles from Buenos Aires, Argentina, on the outskirts of a large city, Rosario, sitting in our cold, damp, and moldy house learning Spanish. (For anyone who feels the urgency of God's call, this inactivity is torture.) After only six months of Spanish study, the Church in Argentina called me to start new work in La Plata, a modern university city south of Buenos Aires. We held our first service and Sunday School on July 22, 1956, with 10 and 6 persons, respectively, in attendance.

I went alone to La Plata the first time (without a car and without much knowledge of Argentine business customs and practices) to rent a house for Ruth, Mike (1½ years old at that time) and myself. Also, I had to find a large enough meet-

ing room to rent, in the best location possible in the city of about 250,000 persons.

The first "impossibility" was that there is hardly anything new put up for rent in the whole city. Because few people have the money to buy houses or land everyone hangs on to his rented house or room. Also, it is very important in Argentina to "know someone who knows someone." (I didn't know anyone!)

Another difficulty was the fact that all of the apartments are rented through the Provincial Bank which requires a guarantee from a merchant of the same city. Of course, we didn't have this guarantee. I walked all over La Plata and studied it for three days, scanning the newspapers and talking (as well as I could in Spanish) with all kinds of people.

I was just ready to catch the train for Rosario, to withdraw until the next week, when I decided to check on just one more possibility for rent. I noted the dryness and size of the house and rented it. And no guarantee was required! (I found out later that about thirty people came to rent that house the same afternoon. Not only that, but one of the first six inquirers was the husband of the girl who attended our Sunday School weeks before in Azul. My first real contact!)

I persevered then and found a meeting place of just the right size and shape, with a central location in the city, near to many trolleys and busses, without a guarantee required. In addition, the wife of the owner, in spite of a strongly Catholic family, became a Lutheran after months of instruction, taught in our Sunday School, and was elected to our council!

(You could say that one or two, or even three, of these "lucky breaks" happening together is coincidental, but the percentages go so high that they reach God when you try to explain all of them logically.)

We organized our congregation, "Saint Timothy," on Easter after nine months of work, with exactly fifty founding members. Half of these were won by door-to-door visits. We had a strong Luther League ever since September, 1956, with

attendances generally between 15 and 25. The Women of the Church grew steadily. Church attendances averaged about half of the membership or more every Sunday. 52 persons attended on Good Friday, 1957.

My wife, Ruth, helped very much in all this activity. Ruth, of course, did all of the usual housework (without the ever-running hot water for a multitude of uses and without frozen foods). She also taught the adult Sunday School in fluent Spanish, played our old pump organ very well (we trained a young girl to take over), and was an ever-present help at youth and women's meetings.

My wife taught the adult class in Sunday School because I was preaching at my second congregation in Berisso, about five miles away, at the same time. The members of the 15-year old congregation in Berisso were all Czechoslovakians who felt that their church should be more of a national "club" than a center for God's word. Sunday attendances ranged from zero to seven when we arrived, and the people balked at taking Communion in any language but their own native Slovak tongue although most of them had lived

in Argentina for 20 to 30 years. We worked hard and held the first confirmation class there in five years. We hit the high point on Easter of 1957 when 38 Slovaks attended the *Spanish* Communion service.

Looking Ahead

The field in La Plata is ripe because 16 months of visiting (over 1600 pastoral calls) brought the fruit of 63 active members before we left in November, 1957. I have now been replaced by a very consecrated Argentine pastor who has kept the work going nicely.

In this last sentence lies the ultimate hope for real progress in our Argentine Lutheran Church. Our pastors there, individually, and our youth camp in Azul must inspire local young folks to enter our new seminary. Already three young men are in line for ordination by 1959. If this recruiting is done, the work started by we "foreign" missionaries can be taken over by Argentine pastors.

There is truly a great future for the Argentine Church. But we need consecrated workers from America who will go *out* and bring in the people!

PRESENTATION POINTERS

Begin the topic with slides or a film strip on Argentina. Then give each leaguer an attractive folder, "Facts on Argentina," secured from the ULCW, 2900 Queen Lane, Philadelphia 29, Pa. Let them read through the sections silently. Then surprise them with a quickie quiz.

Rather than have the quiz, you may decide

to have the leaguers go into committees to study the material in the pamphlet. Give them additional books, etc., to work on. Then they could give reports in interesting ways—chalk talks, skits, map study, etc.

Conclude with the material within the topic itself. This could be told in the first person.

QUICKIE QUIZ

- How are Argentina and the United States similar?
- Why is there variety in the climate?
- Compare the size of Argentina and the United States.
- Name the fertile plains and the cowboys.
- Name the capital city and tell something about it.
- What is the name of the magazine published in Argentina?
- What is the name of the church in Argentina?
- What part did the LLA play in mission work in Argentina?
- Can you name other activities of our church?
- What is the present need?



by Janet Beveridge

EXTRA-CURRICULAR ACTIVITIES TUG AT YOU

*is your temple of God balanced
or does it
lean to one side?*

NARRATOR: In the distance I see a little town—average people—everyone busy doing something. Look! The townsfolk are having a church picnic in Mr. MacIntire's apple orchard. Everyone seems to be having a good time—Oh! Oh!—Look over there, under that tree. There's a boy, about our age, not joining the others. I wonder what's wrong. Let's go see. Here comes another fellow. He looks about a year or so older. What does he have to say?

BOB: What's wrong Chuck? You look like you lost your last friend.

CHUCK: Oh, it's not that, Bob. It's just that since moving out here, I haven't been able to join in with *your* kind of fun. Back home, in the city, when we went on a picnic, we used to go to the amusement park. After having a few hot dogs from the stand, we went over to the rides and had great fun. Our parents really had a ball, they played bridge and did all their weekly talking, and watched us kids on the rides. It was really fun. But out here, I just haven't gotten the hang of it. I don't see how

you can have one of your so called "picnics" in a place like this—with only grass and trees. All the grown-ups make fools of themselves having races and playing softball, and kid games. That stuff is out for me. I just don't understand how you can have fun at this kind of an affair. As far as church picnics are concerned, they're out for me, from now on.

BOB: Hold on there a minute, Chuck. I don't think you're giving this idea a chance. Look at Lori over there. I saw you had your eye on her at Luther League last week, and she seems . . .

CHUCK: There's another thing. Luther League. I don't think I'll be attending that very much either. It's almost like going to church all over again, or going to Sunday School. And the recreation, or so you call it. BOY!! Luther League Scavenger Hunt. I didn't think I would have a piece of clothing left when the game was finished. And as for Lori—I might be interested in her, but that doesn't make my opinion any different on church. Nope! You can't get me interested in that sort of stuff. I just don't get it. I'll have fun in my own way.

BOB: Chuck, I think you could learn a lot from Lori. As I was saying, she seems to be having a good time. She is playing the same games that the others are playing. She's found a lot of fun in playing these games. She doesn't seem to think it foolish to run the races and play the games with the other kids. Here she comes now. Why don't you talk to her now. Maybe she can give you some good pointers. I'm going over to get a soda.

NARRATOR: Well, this is an interesting case. That blonde girl must be Lori. She's going over to Chuck. I wonder if he'll say anything to her about his conversation with Bob. Let's listen in again.

LORI: Hi, Chuck, would you like to join us? We're going to have a tug-of-war in a little while—the parents against the leaguers. I know you'd be a great asset to our side.

CHUCK: No thanks Lori, you go ahead. I think I'll go on home now. It's getting a little hot out here under the sun.

LORI: Oh, you don't notice the heat when you're having a good time, Chuck. What's the matter? You're not having a good time, are you?

CHUCK: Frankly, Lori, no! As I just said to Bob, I don't see how anyone can have fun playing those kid games. It's an insult to a person's intelligence.

LORI: Maybe I can explain a little about *how* we have fun. You see, it's not just the *playing* of the games that counts, it's the *spirit* behind it. We are playing the games *together*. We are playing for *relaxation*, getting away from the every-day things, and sort of "letting our hair down," in the form of just goofing off. It's sort of a Christian fellowship feeling to be playing with old Mr. Jones, or with little Susie Davis. This feeling comes from getting in with the people at the church—working with them and working for them—and just doing things. Remember last week at Luther League you heard a report by Bob on the results of our trying to paint Mr. Jones' basement a few Saturdays ago. Of course, we didn't do a professional job, but we worked at it, and even played a little. I don't think I got all the paint out of my hair yet, but we *did* get the basement painted. Then Mr. Jones gave us all a wonderful meal. We were doing something for him—just because we wanted to—something extra that we didn't *have* to do—and he enjoyed cooking a wonderful meal for us. We enjoy each other's company at the church affairs, like this one. And we really let off all our energy having a grand time. But this feeling can't *really* be felt unless we are doing things besides what is ordinarily required of us. Sure, you can go to Sunday School, and church, and then you might come to Luther League, but that same feeling is missing unless we are constantly trying to do extra things for God, for His Church, and for His People. It's a wonderful feeling, to be a part of something for God—especially when it is something extra and something that we *want* to do.

CHUCK: For instance, I can't sing, dance, play an instrument, or even tell a joke successfully. I might as well just give up, right now. There's no place for me in *this* project. As I said before, I just don't understand how you expect to have fun, especially when you know that some of the kids aren't able to do anything.

BOB: Chuck, I'm glad to hear you say that. I gather from your words that you would like to do something, if it was possible.

CHUCK: Sure, it sounds all right, but it's out for me. Maybe when you do some other thing . . .

BOB: Oh, no, Chuck, I'm afraid you'll have to help us in this one, too. You see, we are in need of someone to direct the lighting. Some of the acts, from what I was told, will need special spotlights and certain effects which can only be done with lighting. We could really use you in this kind of a thing. We'll also use Timmy. He says he doesn't have any particular act in mind and he's going to direct us in making the scenery. We need simple scenery, which will still have the right effect, and he's going to help along that line. But scenery is nothing without the correct lighting effects. You and Timmy can work together on that, if you want.

CHUCK: Well, that doesn't sound too bad. I might be able to work something out for you. I'll have to talk to Timmy about this. I'll be seeing you tomorrow at school. Hey, Timmy, wait up!

NARRATOR: Chuck seems to be coming along. In just one day he has grown in his feeling of Christian fellowship. Each day he grows more enthusiastic. But, will he go overboard? Sometimes we become so enthusiastic about something like this that we can get overburdened. Then we're not being fair to ourselves or to others. Well, the variety show was a success, and Chuck has become quite interested in this "Fellowship in Christ." He is an officer in the league now, and he really works hard. Has he gone overboard? Let's look in on him now, at home with his parents. They seem quite concerned about something.

MOTHER: Look here, Chuck, I know you enjoy league. You're found something that has put you to work like you never worked before. But just take a look at your room—and your school marks. You're neglecting everything else for the "responsibility" you have for the league. There's a possibility of taking this thing too far!

FATHER: Your mother's right, son. You can't keep this up. You don't get enough sleep at night—and you've got to make those grades in school. It may mean the difference between a college education and a job digging a ditch.

CHUCK: Mom—Pop—I know how you feel. But this job at league has got to be done. I have to go to the meetings. And it's important that I show enthusiasm because I'm a leader of the league, and the others look to the leaders. If the leaders fall apart, and show nothing for the league, the leaguers themselves won't have any enthusiasm.

MOTHER: But your health is at stake right now—and your future as well. If you keep this up, you won't be able to do anything, either in the league or out of the league. You will end up in the hospital, or in a sanitarium somewhere.

FATHER: Son, why don't we go over to the church, and talk this over with Pastor. Maybe he can help us.

NARRATOR: Just as we feared, Chuck has gotten in too deep. He doesn't have a good sense of balance between Luther League and his other responsibilities. He is going all out for one phase of his life and neglecting the rest. Maybe his parents have a point in going to see the pastor. Maybe he can show Chuck why this attitude is wrong. Pastor seems to be doing a lot of talking, I wonder what he is telling Chuck. Let's listen in.

PASTOR: Chuck, after hearing your side of the situation, and your parents' side, I see that we need a little explanation of what God has in mind for us. You see, God has given us the knowledge that He is always with us and that He is always ready to help us, whatever the situation may be. He has also made it known to us

that He wants us to work for His Kingdom. He is quite happy, I am sure, that you have developed this sense of responsibility toward your church and toward Him. But I am sure that He does not mean that you should risk your health in this way. You may have heard me say something in my sermon just last week which I think applies here. It is from 1 Corinthians 3:16-17. "Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are." In other words, your body is the temple of God, and you must take care of it. You wouldn't stand in the church and throw baseballs at the window or mar the pews with your pen knife. In this same manner, you should take care of your body. In order to keep it healthy, you must have a well-balanced life. You can serve God in places other than the church or Luther League. There are many opportunities at school to serve Him. Your general school spirit and hard work will be a witness for him. In the business world, your actions, and the way you treat other people—even the way you think—can be witnessing for God. Our lives must be well rounded in order to be healthy lives. This is the way God wants us to be.

NARRATOR: Chuck has been sitting there, taking in every word. I wonder if he will understand completely what the pastor was trying to tell him. Time will tell what kind of a steward Chuck is with his life.

PRESENTATION POINTERS

This topic can be used in many ways. It is possible for it to be read to a group with a discussion following. Or it may be worked up as a skit or TV show or shadow play to present to the league with a discussion following. It can be used in three different parts, with a discussion following each part. End with devotions.

Purpose of the topic is to point out to the leaguers their responsibility to God, as a teenager, and how this responsibility can be channeled in the right directions for effective witness.

WORSHIP SUGGESTIONS

Hymns for this topic can be found in the CYH under Christian Service. Use the service for rededication. The meditation can be drawn from the topic, or can be excerpts from the topic itself. A suggested prayer follows. *Dear Father in heaven, guide our hearts and our minds to fully realize the importance of what*

we have learned here tonight. Guide us to know Thy will and to try to follow as Thou would have us do. Help us to realize our responsibilities to Thee, and to strive daily for betterment of our lives. Through Jesus Christ we pray. Amen

You may use the Scripture found in the topic (1 Corinthians 3:16-17) or if you wish to use more than one, consult the CYH or Bible encyclopedia.

DISCUSSION

What extra-curricular activities in your community pull at leaguers? Why does recreation differ in your community from recreation in a contrasting community? Can both be Christian? Can one take responsibility to league too far? What are the dangers? The outcome? How does the present concern the future? How do you take care of God's temple within you? What does this topic have to do with Christian vocation? With stewardship? How does one know where and when to draw the line on extra-curricular activities?

-
- The young father, pushing a baby carriage, seemed quite unperturbed by the wails emerging from it.

"Easy now, Albert," he said quietly, "control yourself. Keep calm."

Another howl rang out.

"Now, now, Albert," murmured the parent. "Keep your temper."

A young mother passing by remarked, "I must congratulate you! You know just how to speak to babies—calmly, gently." She patted the youngster on the head and cooed, "What's bothering you, Albert?"

"No, no," cried the father, "his name is Johnny, I'm Albert."—*American Weekly*.



PREPARE YE

by Mrs. Robert B. Baker

TONIGHT we will examine ourselves as Christian young people. Let us keep in mind these three thoughts: *prepare ye; go ye; bring ye.*

Prepare ye, the first of these will be discussed this evening. Preparation comes about through prayer, Bible study and worship.

Prayer

Prayer is a pretty important thing to know about. To begin with, "what is prayer?"

A fairly good, short definition is that prayer is talking with God. Prayer isn't a speech which we deliver while God listens. It's more like a telephone conversation in which people at both ends of the line talk to one another. A great deal of the difficulty with prayer is that we do all of the talking and very little listening to what God has to say.

We can see this by examining the kind of things we say in our prayers. A good many Christians use prayer only as a means of asking God for certain favors. While it is quite proper to make requests of God through prayer, this is by no means the only or even the most important purpose of praying.

To help us remember some of the things to be included in our prayers we might use the word **ACTSS**. Each letter stands for a word, such as

Adoration
Confession
Thanksgiving
Supplication
Surrender

In our prayers of **adoration** we should adore or praise God for His greatness; we should praise God for His mercy. We praise God for He is our salvation.

In our prayers of **confession** we

preparation for the Christian life takes faith, hope, and self-discipline

acknowledge that we are sinners. This is the most difficult part of prayer. It requires a humbleness of heart and spirit. True Christians do not purposely or intentionally sin, but we must remember there are sins of omission as well as commission. The right and good things we leave undone are as sinful as the wrong things we do. We pray for repentance and forgiveness from a merciful God, Who freely forgives.

In our prayers of confession, not only do we confess and deplore our sins, but we have a more positive confession to make. Our prayers should include confession of faith. Christ declares that God will not forgive the sins of those who do not believe. If we do not pray in faith, we know our prayers will not be heard.

We should include **thanksgiving** in our prayers. It is indeed strange that we must be reminded to say "thank you" to Him who is Creator. Martin Luther tells us that God has "created me and all that exists; He has given and still preserves to me my body and soul, with all my limbs and senses, my reason and all the faculties of my mind, together with my raiment, food, home, and family, and all my property; He daily provides me abundantly with all the necessities of life, protects me and guards me against all evil, all of which He does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me."

How better could we begin any prayer than with praise and thanksgiving for all the blessings that are ours!

Supplication means the things we ask for ourselves and others. Our prayer must be according to His will. Are we praying that God will act as our agent in bringing about what we want, or are we asking that He use us as instruments to carry out His will?

Jesus in the Garden of Gethsemane prayed "If it be possible, let this cup pass from me," but in true oneness with His Father went on to say, "Nevertheless not as I will, but as Thou wilt." If we with Jesus, could make this our perpetual prayer, our spiritual lives would truly be strong!

All prayers must be offered in the spirit which Jesus had when he said, "nevertheless not my will but thine be done." This is what is meant by the statement that you surrender yourself and your whole life, to the higher wisdom and love of God Himself.

The Bible

In preparation we spoke of both prayer and Bible study. Daily reading in God's Word is vitally necessary to the spiritual growth of all Christians. The Bible plus prayer can be for us a powerhouse of strength. Like any powerful thing it must be used faithfully and often. There is stored energy in the form of electric power at the electric power station, but if we snap the switch in our homes only occasionally our homes will be pretty dark. So, too, if Bible reading and prayer is something used only occasionally, our lives will be dark.

Let's explore our Bible. The Bible is a library of 66 books. Its authors were

statesmen, soldiers, kings, priests, farmers, tax collectors, fishermen, shepherds, prophets. Some wrote prose; some wrote poetry. There were biographers, historians, song writers, story tellers, and sermon writers. Part of the authors wrote in Hebrew, others wrote in Greek. Some of the books were penned in Palestine; the rest, in other parts of Asia Minor and Europe.

Many books, yet one Book, written by men and inspired by the Holy Spirit. Its wisdom and ethics, its faith and love, its God and Christ must become real and alive to us. Explore the Bible . . . you'll find it exciting.

Watch the people at work. See them face to face with life. Live with them. Go back to their homes and towns. Laugh with their jokes . . . be strong with their courage . . . pull with them in the weaknesses. After you have lived with them for a while, ask them to live with you.

Read the Bible regularly. Read it daily. Make it a real friend. In human friendships we get to know a person, to enjoy being in his company, to love him only by being with him often. The more you are in contact with him, the more you understand him. The same is true of the Bible. Make it a constant companion. Get better acquainted with it. You will soon become inseparable friends. Your personalities will merge and it will leave its mark on your life. By being better friends with your Bible, you will be better friends with the Lord Jesus Christ.

Worship

Let us pray to God now that through faithful Bible study, prayer, and regular worship, Jesus may touch our lives. Jesus touched the lives of youth often and in unusual ways. He took a young lad's box lunch and fed thousands of people. He raised both Jairus' daughter and the only son of a needy widow from the dead. Jesus found young people to be magnetic channels for His miraculous power. By redirecting the steps of youth, He provided the men and women of faith whom the Kingdom needed.

It is quite understandable why youth

who had been changed by Him sang His praises, told others about Him, and brought others to Him. They were vibrant, growing, and glowing witnesses to His power and love.

Today, too, Christ changes young people and sends them to tell of His love and truth. They become evangelists . . . believers telling others of the good news of Jesus, the Christ.

PRESENTATION POINTERS

There is enough material in this topic to be used for several sessions. Each of the three parts could be taken separately. Refer to the index for additional materials on these specific subjects.

If you are presenting this material in one topic, have three people present the parts and lead discussions. Talk about the parts of prayer, for instance, and give examples.

Actually, this is the first of three topics. The second based on stewardship is on page 29. The third on evangelism will be printed in the fall issue of **HIGH IDEALS**.

HYMN 59 (CYH) "Crown Him with Many Crowns"

FIRST SCRIPTURE Luke 18:9-14

HYMN 69 "Spirit of God, Descend Upon My Heart"

SECOND SCRIPTURE Isaiah 40:3-8

UNISON PRAYER No. 14, page 363

HYMN 60 "Jesus, the Very Thought of Thee"

THIRD SCRIPTURE John 4:19-24

HYMN 57 "My God! How Wonderful Thou Art"

TOPIC

HYMN 62 "Rejoice, the Lord Is King"

SILENT PRAYER

WORSHIP SUGGESTIONS

What are the difficulties of prayer? How can they be solved? Sins of omission and commission. General confession and naming specific things. Mention informal opportunities of offering prayers of thanks. Why and when is it not selfish to pray for ourselves? Why is it difficult to surrender yourself entirely to God? Can you tell the contents of various books of the Bible? Can you give suggestions that will help to keep you regular in reading your Bible? What experiences can you share because of your prayer and Bible reading? What is worship? What are the parts of worship? How can you as a league improve your worship at meetings?

HIGH IDEALS INDEX

1951-57

Keep for future reference.

Index can be removed.

In the future a yearly index will appear in the first quarter for the year preceding. For instance, 1958 index will appear in HIGH IDEALS, Winter 1959 issue.

If your league has two copies of this index, cut out each section, and paste on separate sheets of notebook paper. Each year add new topics from the yearly index.

ART

1. An Autobiography by Modeling Clay	Winter 1952	6
2. Symbols We See	Spring 1952	31
3. Let's Take a Guided Tour	Spring 1952	34
4. Church Codes	Winter 1954	30
5. Signs of the Times	Fall 1955	24
6. Your Membership Badge (LL emblem)	Fall 1955	38
7. X = Unknown Quantity (symbols of Lent)	Winter 1957	33
8. The Coat of Arms	Winter 1958	5

BIBLE

1. The Bible's "Blood and Thunder" Book (Judges)	Second 1951	9
2. Samson, the Weak Strong Man	Second 1951	13
3. What Is My Name?	Second 1951	39
4. What Is Their Relation?	Third 1951	8
5. Waylaid (Good Samaritan)	Third 1951	35
6. A Voice in the Night (Samuel)	Fourth 1951	10
7. He Failed . . . Then Made Good (John Mark)	Fourth 1951	19
8. Old Testament Made New	Fall 1952	5
9. Jesus Tells Us About Two Sons (Prodigal)	Winter 1953	36
10. Jesus Tells Us About Growing Seeds	Winter 1953	39
11. Jesus Tells Us About a Persistent Friend	Winter 1953	43
12. We Women	Spring 1953	43
13. Up on Your Mark	Summer 1953	30
14. Book of Books	Fall 1953	38
15. John, Son of Thunder	Fall 1953	46
16. To a Young Christian (Timothy 1)	Summer 1954	14
17. The Last Letter (Timothy 2)	Summer 1954	17
18. Preview of the Resurrection (John 1)	Winter 1955	41
19. Is God Punishing You? (John 2)	Winter 1955	45
20. Make Scripture Reading a Habit	Summer 1955	26
21. The Parable of Jesus (3 parts)	Winter 1956	29
22. Saviours of Israel (Judges)	Winter 1957	11
23. The Book of Revelation (1)	Spring 1957	2
24. The Book of Revelation (2)	Spring 1957	7
25. Finding Jonah in the Park (1)	Summer 1957	2
26. The Reluctant Dragon (Jonah 2)	Summer 1957	5
27. "This Is Your Life" Ruth	Fall 1957	36
(See also Quiz)		

BIBLE STUDY

1. Tell Us How to Read the Bible	Winter 1952	41
2. How to Read the Bible with Understanding	Winter 1952	41
3. How to Read the Bible with Reverence	Winter 1952	45
4. Dig in Daily	Fall 1952	43
5. How to Study the Bible (1)	Fall 1955	43
6. At Work with the Bible (2)	Fall 1955	48

CHRISTIAN VOCATION

1. A Good Soldier of Jesus Christ	First 1951	26
2. Join Now	Second 1951	22
3. Two Men went Up . . . to Pray	Third 1951	25
4. Christian Answer Boldly	Third 1951	27
5. Using Strategy Against Temptation	Third 1951	31
6. How They Met the Test	Third 1951	38
7. Intermediates Ask Where Can We Serve Now?	Fourth 1951	6

8. Don't Be a Demas	Winter 1952	30
9. Be Christian—Be Happy	Winter 1952	49
10. Who Rules My Life?	Spring 1952	7
11. My Church—My Talents—My Task	Spring 1952	20
12. Serving Christ	Spring 1952	23
13. Watch Your Figure	Summer 1952	5
14. Foundation Stones	Summer 1952	23
15. Do We Steal?	Summer 1952	45
16. It's Not Mine	Fall 1952	28
17. S.O.S. (Signals of Stewardship)	Fall 1952	39
18. Modern Weapons in Spiritual Warfare	Winter 1953	7
19. Everybody's Doing It	Winter 1952	9
20. My Place in the Church	Spring 1953	15
21. God's Call—My Response	Spring 1953	18
22. If Your Piggy Bank Could Talk	Fall 1953	26
23. My Secret Service	Fall 1953	35
24. How Can You Tell?	Winter 1954	20
25. Hold Your Tongue	Winter 1954	36
26. The Tongue Is a Mirror	Spring 1954	7
27. God Holds Your I.O.U.	Fall 1954	25
28. How Do I Rate as a Christian?	Winter 1955	20
29. God's Labor Union	Spring 1955	17
30. When Does One Succeed?	Spring 1955	20
31. Who Am I?	Spring 1955	39
32. You Can Translate the Bible	Summer 1955	10
33. What Should I Know About Life?	Summer 1955	31
34. Don't Let Them Bully You	Fall 1955	4
35. Ways that God Speaks Today	Winter 1956	13
36. Christianity in Our Life	Spring 1956	21
37. How Do People Work with God?	Spring 1956	31
38. Stewardship	Fall 1956	2
39. Take Up Thy Cross	Winter 1957	38
40. Christ Lives in Me	Spring 1957	15
41. They Met Jesus (1) in the Business World	Spring 1957	38
42. They Met Jesus (2) in the Home and Community	Spring 1957	41
43. A Grateful Heart	Summer 1957	11
44. Taking My Place in Church (1)	Summer 1957	34
45. Taking My Place in Church (2)	Summer 1957	37

(See also Personal Devotions, Personal Growth, and Vocations)

CHURCH (LOCAL)

1. Our Church Council	First 1951	23
2. Our Pastor	Fourth 1951	24
3. Do We Know Our Congregation?	Fall 1952	25
4. I BeLong	Spring 1953	8
5. Now or Never	Spring 1955	14
6. You Name It	Spring 1955	36
7. Sunday School (1)	Summer 1956	40
8. Sunday Schools (2)	Summer 1956	45
9. Religious Education Is Important	Summer 1957	12
10. A Councilman Looks at Confirmation	Summer 1957	32
11. Taking My Place in Church (1)	Summer 1957	34
12. Taking My Place in Church (2)	Summer 1957	37

COMPARATIVE RELIGIONS

1. Our Neighbors: the Baptists	Summer 1954	23
2. Our Neighbors: the Methodists	Summer 1954	26

3. Why the Jews Do What They Do	Summer 1955	19
4. Spiritualism	Winter 1957	21
5. Silence in Worship (Quakers)	Fall 1957	16

DATING

1. Should We Date?	Spring 1952	42
2. Questions for Daters	Winter 1954	6
3. Date Rate	Spring 1954	3
4. Answers for Daters	Summer 1955	45
5. What's Good on a Date?	Fall 1955	15
6. Dating	Fall 1956	13
7. Dating—It's Attitude that Counts	Summer 1957	15
8. Dating Concerns Your Family	Summer 1957	30

DEITY

1. Behold Your King	First 1951	41
2. I Want to Know About God (1)	Winter 1953	30
3. Finding the Answers (2)	Winter 1953	32
4. Knowing Jesus —the Man	Spring 1954	11
5. The Other Person (Holy Spirit)	Spring 1954	36
6. What Is God Like?	Winter 1956	8

DOCTRINE

1. Some Hard Words	First 1951	29
2. What Good is the Catechism?	Third 1951	49
3. What Is the Victory over Death?	Spring 1952	11
4. Gospel Truths	Spring 1953	33
5. Speaking of Angels	Summer 1953	45
6. Death Must Come	Spring 1954	39
7. How Can I Feel God's Presence?	Summer 1954	39
8. Do You Have Sins to Confess?	Winter 1955	27
9. God Forgives	Winter 1956	38
10. Good and Evil	Winter 1956	41
11. Baptism	Summer 1956	28
12. The Apostles' Creed	Summer 1956	33
13. A Councilman Looks at Confirmation	Summer 1957	32

EDUCATION

1. Getting Ahead	Third 1951	42
2. School Is What You Make It	Winter 1955	10

EVANGELISM

1. The King's Ambassadors	Third 1951	21
2. Here Is Good News	Spring 1952	15
3. What's It All About?	Summer 1952	38
4. When Knees Are Knocking	Summer 1952	42
5. Too Good to Keep	Winter 1956	31
6. Advice for Advisors	Fall 1955	1
7. Evangelism (4 topics)	Summer 1956	6
8. Fishermen and Farmers	Winter 1957	25
9. Something to Think About	Summer 1957	24
10. Vigorous Youth	Fall 1957	5

FAMILY

1. Parents as Partners	Second 1951	31
2. It's Your Family	Spring 1952	28

3. When Things Go Wrong at Home	Spring 1953	23
4. We Get Together	Spring 1953	28
5. Parents Can Be Problems	Fall 1954	21
6. You're Stuck with Parents	Winter 1955	12
7. Take Up Thy Cross	Winter 1957	38
8. Bless This House	Spring 1957	44
9. We Can Agree (guiding principles)	Spring 1957	47
10. Dating Concerns Your Family	Summer 1957	30

LEADERSHIP TRAINING

1. "Mr. President"	Winter 1954	23
2. Topic, Topic, Who's Got the Topic?	Fall 1954	8
3. It's Fun to Make a Speech	Winter 1955	24
4. How to Give a Topic	Summer 1956	2

LEISURE

1. These Comic Books	Third 1951	12
2. It's Colossal! Stupendous!	Third 1951	46
3. What Shall We Do on Sunday?	Summer 1952	26
4. Have a Hobby	Fall 1952	13
5. Vacations Open Door	Spring 1954	46
6. Let's Have a Hobby	Winter 1957	29
7. Beavers at Work (camp)	Winter 1957	44
(See also recreation)		

LLA

1. Your Intermediate League	Second 1951	16
2. An Autobiography by Modeling Clay	Winter 1952	6
3. Here's an Idea (Improving LL)	Summer 1953	14
4. Introducing Your Luther League	Summer 1953	36
5. Springboard to Action	Spring 1954	21
6. Put Out Your Welcome Mat	Summer 1954	35
7. Ideas for Youth Sunday	Summer 1955	42
8. O Christians, Leagued Together	Fall 1955	34
9. Your Membership Badge	Fall 1955	38
10. O Jesus, I have Promised	Winter 1956	3
11. Business Meetings Can Be Fun	Spring 1956	10
12. LLA's Five-Point Program	Fall 1956	17
13. UCYM	Winter 1957	17
14. Summers for Senior Leaguers	Summer 1957	26

MISSIONS

1. Destination Hawaii (American Missions)	First 1951	14
2. How Our League Helps	Fourth 1951	29
3. Look in Your Own Backyard (home)	Winter 1952	13
4. Visit to Argentina	Winter 1952	17
5. Pilgrims Southbound	Summer 1952	19
6. Dreams Come True	Winter 1953	15
7. God's Map of the World	Summer 1953	40
8. Are Missions Foreign to You?	Winter 1954	13
9. You Have a Church in Puerto Rico	Winter 1954	16
10. How a Church Is Born	Summer 1954	30
11. Our Missions Span the Globe	Fall 1954	12
12. League with a Spanish Accent	Winter 1955	16
13. You Are There	Winter 1956	16
14. Cement Jungle	Winter 1956	22
15. Why Bother with Missions?	Fall 1956	35
16. A Vocabulary for Missions (1)	Winter 1957	5

17. Rope of Mission Motives (2)	Spring 1957	19
18. Sharing—Not Giving (3)	Summer 1957	44
19. We Must Run (4)	Fall 1957	28

MUSIC

1. Two Great Hymns for Lent	First 1951	33
2. Great Christmas Hymns	Fourth 1951	44
3. Sing Forth a New Song	Spring 1952	52
4. It's a Good Time for Singing	Fall 1952	46
5. Our Unused Hymnal (CYH)	Winter 1953	27
6. The Treasure Chest of Worship (CSB)	Summer 1954	43
7. Hymns We Sing in Lent	Spring 1955	3
8. O Christians, Leagued Together	Summer 1955	34
9. Christmas Music Box	Fall 1955	50
10. The Day of Resurrection	Spring 1956	3
11. Rise Up, O Men of God	Spring 1956	6

NATURE

1. Living in Our Father's World	Summer 1953	20
2. We Are Caretakers	Summer 1953	24
(See also Services)		

OCCUPATIONS

1. Make Your Life Count	Second 1951	27
2. Wanted! Volunteers!	Second 1951	52
3. Meet the Missionary	Winter 1952	8
4. We Have This to Offer	Spring 1953	40
5. For Goodness' Sake	Spring 1953	46
6. Patterns for Life	Fall 1953	12
7. Managers for God	Spring 1954	24
8. Hunt for God's Men (1)	Spring 1954	27
9. They Punch God's Time Clock (2)	Spring 1954	29
10. Salute for a Christian Worker (3)	Spring 1954	31
11. "Sister to All"	Spring 1954	42
12. What Can I Do Best?	Spring 1955	23
13. The Church Has an Opportunity for You	Spring 1955	28
14. The Church Needs Deaconesses	Spring 1955	42
15. How Does a Christian Choose a Life Work?	Spring 1956	35
16. Adventure Is Their Password	Spring 1956	45
17. Dear Diary	Spring 1957	34
(See also Christian Vocation)		

PEOPLE

1. Samson, the Strong Man	Second 1951	13
2. A Voice in the Night (Samuel)	Fourth 1951	10
3. He Failed . . . Then Made Good (John Mark)	Fourth 1951	19
4. He Looked Like an Angel (Stephen)	Fourth 1951	48
5. A Young Man's Power (Joseph)	Summer 1952	30
6. Measuring up to Expectation (Timothy)	Summer 1952	34
7. Faith Under Fire	Spring 1953	30
8. Albert Schweitzer: God's Eager Fool	Winter 1954	9
9. George Washington Carver	Summer 1954	20
10. Philip Melancthon	Fall 1954	18
11. The Man Who Lost His Head (John, Baptist)	Fall 1954	43
12. Are You a Judas?	Spring 1957	11
13. Martin Luther's Trial	Fall 1957	25

14. He Served God (St. Francis of Assissi)	Fall 1957	40
(See also Bible)		

PERSONAL DEVOTIONS

1. Learning to Pray	First 1951	7
2. The Wisest Fool	First 1951	10
3. Daily Devotions for Youth	Spring 1952	45
4. Let's Work It Out (daily devotions)	Spring 1952	48
5. Prayer Is Powerful	Fall 1953	6
6. My Prayers	Fall 1953	8
7. Teach Us to Pray	Winter 1954	26
8. Let's Plan Our Daily Devotions	Summer 1955	28
9. In Jesus' Name	Spring 1956	24
10. How to Write a Prayer	Spring 1956	27
11. Daily Devotions	Summer 1956	20
12. Personal Devotions	Summer 1956	24

PERSONAL GROWTH

1. What Would You Have Done?	Second 1951	43
2. If They "Plant" It on You	Second 1951	48
3. The Trail of a Lie	Third 1951	17
4. Be a League Leader	Fourth 1951	13
5. Don't Let It Get You Down	Fourth 1951	37
6. A Detour Map for the Road Ahead	Winter 1952	53
7. Measuring Up to Expectations	Summer 1952	34
8. The "I" in the Mirror	Summer 1953	8
9. The New Look	Summer 1953	11
10. Measure by the Master	Winter 1954	33
11. Start Training Now	Winter 1954	44
12. Popularity	Fall 1954	15
13. Are You the Clumsy One?	Spring 1955	33
14. Are You a Snob?	Spring 1955	46
15. What Should I Know About Life?	Summer 1955	31
16. You're Not the Only One Who Has Troubles	Fall 1955	7
17. How to Handle Problems	Fall 1955	10
18. How to Listen to a Sermon	Fall 1956	28
(See also Social Relationships)		

PLAYS AND SKITS

1. Your Intermediate League	Second 1951	16
2. Waylaid (Good Samaritan)	Third 1951	35
3. He Entered In (Christmas)	Fourth 1951	41
4. Serving Christ	Spring 1952	23
5. Let's Take a Guided Tour (symbols)	Spring 1952	35
6. Different, But Alike (Thanksgiving)	Fall 1952	9
7. Why Luther Posted His 95 Theses	Fall 1952	17
8. Dreams Come True (Missions)	Winter 1953	15
9. Father, We Thank Thee	Fall 1953	29
10. Let the Christmas Child Grow Up	Fall 1953	42
11. Christmas After-Glow	Winter 1954	3
12. Houseclean Your Mind	Winter 1954	40
13. Is God Punishing You?	Winter 1955	45
14. Who Am I?	Spring 1955	39
15. You're Not the Only One Who Has Troubles	Fall 1955	7
16. What's Good on a Date?	Fall 1955	15
17. Good and Evil	Winter 1956	41
18. Saviours of Israel (Judges)	Winter 1957	10
19. Spiritualism	Winter 1957	21

20. Take Up Thy Cross	Winter 1957	44
21. Person to Person (worship)	Spring 1957	26
22. The Reluctant Dragon (Jonah)	Summer 1957	5
23. Meetings! Meetings! and More Meetings!	Summer 1957	19
24. Something to Think About (evangelism)	Summer 1957	24
25. Vigorous Youth (evangelism)	Fall 1957	5
26. Silence in Worship (Quakers)	Fall 1957	16
27. Martin Luther's Trial	Fall 1957	23
28. "This Is Your Life" Ruth	Fall 1957	36

POLITICAL

1. What Would You Say to a Communist?	Winter 1955	35
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PROJECT IDEAS

1. Intermediates Ask Where Can We Serve Now?	Fourth 1951	0
2. How Pok Marni Found a Home	Fall 1952	2
3. Springboard to Action	Spring 1954	2
4. Who Is Coming? (Advent)	Fall 1954	3
5. With Love . . . From You	Winter 1955	7
6. You Name It	Spring 1955	30
7. Start Some Action	Summer 1955	6
8. These Things Need Doing	Winter 1956	36
9. Let's Have a Hobby	Winter 1957	29
10. A Grateful Heart	Summer 1957	1
11. The Trick Is to Treat	Fall 1957	16
12. Christmas Lights	Fall 1957	4
13. Echoes (Advent wreath)	Fall 1957	44

QUIZ

1. What Is My Name?	Second 1951	3
2. Quiztion Bee	Third 1951	
3. What Is Their Relation?	Third 1951	
4. It's a Quiz, Kids	Summer 1952	3
5. Beware or Prepare?	Fall 1952	3
6. Bible Baseball	Spring 1954	3
7. Bible Treasure Hunt	Summer 1954	3
8. Bible Crossword Quiz	Winter 1955	3
9. Who Am I?	Winter 1956	2
10. Are You a Bible Minute Man?	Fall 1957	

RACIAL

1. How Shall We Treat Other Races?	First 1951	1
2. You're Down on What You're Not Up On	Summer 1952	
3. All God's Children	Fall 1953	2
4. Straight Facts About Race	Summer 1955	1
5. Am I My Brother's Keeper?	Spring 1956	3

RECREATION

1. What and Where Shall We Play?	Second 1951	4
2. Get in the Game	Summer 1952	1
3. Time on Your Hands	Winter 1953	1
4. It's Fun (social)	Summer 1953	1
5. Are You the Clumsy One?	Spring 1955	3
6. Advice for Advisors	Summer 1955	
7. Let's Play	Summer 1955	2
8. Re-Create Yourself	Spring 1956	1

(See also Leisure)

SEASONAL

1. Setting Our Sails (New Year)	First 1951	5
2. Two Great Hymns for Lent	First 1951	33
3. Great Days of Holy Week	First 1951	37
4. Behold Your King (Lent)	First 1951	40
5. What Difference Does the Resurrection Make?	First 1951	44
6. What's the Difference? (Reformation)	Fourth 1951	16
7. New Year's Day the Church Year (Advent)	Fourth 1951	34
8. He Entered In (Christmas)	Fourth 1951	41
9. Great Christmas Hymns	Fourth 1951	44
10. A Church Is Born (Pentecost)	Spring 1952	38
11. Different, But Alike (Thanksgiving)	Fall 1952	9
12. Why Luther Posted His 95 Theses	Fall 1952	17
13. Away from the Manger	Fall 1952	50
14. Quiet, Please (New Year service)	Winter 1953	5
15. Jesus Tells Us About Two Sons (Lent)	Winter 1953	36
16. Jesus Tells Us About Growing Seeds (Lent)	Winter 1953	39
17. Jesus Tells Us About a Persistent Friend (Lent)	Winter 1953	43
18. Christ Is Risen	Spring 1953	5
19. Martin Luther Man of the Hour	Fall 1953	18
20. Father, We Thank Thee	Fall 1953	29
21. My Secret Service (Christmas)	Fall 1953	35
22. Let the Christmas Child Grow Up	Fall 1953	42
23. Christmas After-Glow (Epiphany)	Winter 1953	3
24. The Emmaus Story	Spring 1954	18
25. The Other Person (Pentecost)	Spring 1954	36
26. Gratitude or Greed (world Thanksgiving)	Fall 1954	29
27. Who Is Coming? (Advent)	Fall 1954	35
28. Christmas as Others Know It	Fall 1954	50
29. Preview of the Resurrection	Winter 1955	41
30. Is God Punishing You?	Winter 1955	45
31. Hymns We Sing in Lent	Spring 1955	3
32. Easter Pageant of Worship	Spring 1955	7
33. God Reached Down (Reformation)	Fall 1955	19
34. Christmas Music Box	Fall 1955	50
35. Meek Isn't Weak (Palm Sunday)	Winter 1956	45
36. The Day of Resurrection	Spring 1956	3
37. Out of the Shadow (Christmas)	Fall 1956	9
38. Happy Birthday (Advent)	Fall 1956	22
39. The Reformers	Fall 1956	43
40. A Year Older—a Year Wiser	Winter 1957	2
41. X = Unknown Quantity (symbols of Lent)	Winter 1957	33
42. Are You a Judas?	Spring 1957	11
43. Christ Lives in Me (Easter)	Spring 1957	15
44. Green Is for Growth (Trinity)	Spring 1957	23
45. The Trick Is to Treat (Hallowe'en)	Fall 1957	10
46. Martin Luther's Trial	Fall 1957	25
47. One in Ten (Thanksgiving)	Fall 1957	32
48. "This Is Your Life" Ruth (Christmas)	Fall 1957	36
49. He Served God (St. Francis—Christmas)	Fall 1957	40
50. Christmas Lights	Fall 1957	45
1. Echoes (Advent wreath)	Fall 1957	48

(See also Services)

SERVICES

1. Quiet, Please (New Year)	Winter 1953	5
2. Welcome, New Leaguers	Winter 1953	47
3. Onward We Go (promotion)	Summer 1953	5

4. Psalms . . . of Praise	Summer 1953	33
5. Tenebrae (Holy Week)	Spring 1954	16
6. God Speaks Through Nature	Summer 1954	13
7. Quiet Please (rededication)	Fall 1954	54
8. Easter Pageant of Worship	Spring 1955	7
9. A Service of Worship for Out-of-Doors	Summer 1955	4
10. Candlelight Service (Christmas)	Fall 1955	54
11. Jesus, I Have Promised	Winter 1956	3

SOCIAL ACTION

1. Would Their Shoes Fit You?	Spring 1953	37
2. We Have This to Offer (Settlement House)	Spring 1953	40
3. Community Fireworks	Summer 1954	5
4. Cups of Cold Water	Fall 1954	4
5. Advice for Advisors	Spring 1955	1
6. What's Social Action All About?	Spring 1955	10
7. Cement Jungle	Winter 1956	22
8. We Need Migrants	Spring 1956	41
9. Sweet Shop Strategy	Fall 1957	2
10. The Trick Is to Treat	Fall 1957	10
11. A Place for Everyone (handicapped)	Fall 1957	13
(See also Racial)		

SOCIAL RELATIONSHIP

1. Trusting My Older Friends	Second 1951	6
2. Forming Friendships	Winter 1952	34
3. Dividends of Friendship	Fall 1953	16
4. Everybody's Looking at Me	Fall 1954	38
5. Dare to be Different	Winter 1955	2
6. Everybody Loves Me	Summer 1955	35
7. Draw a Big Friendship Circle	Summer 1955	38
8. Friends Stand by Each Other	Spring 1956	14
9. Forgive and Forget	Spring 1957	31
10. A Place for Everyone	Fall 1957	13
(See also Personal Growth)		

ULCA

1. What Should We Know About Our Church?	Second 1951	3
2. Symbols We See	Spring 1952	3
3. Our Family of Lutherans	Spring 1953	1
4. Why the Church's Calendar Is Different	Fall 1953	2
5. The Lutheran Church Is Divided	Fall 1955	2
6. Meetings! Meetings! and More Meetings!	Summer 1957	1
7. How a Synod Ticks	Summer 1957	4
8. Publications of the ULCA	Fall 1957	2

WORSHIP

1. Does God Really Care About Prayer?	Winter 1952	2
2. Let's Do Better	Winter 1953	2
3. It Takes Practice	Winter 1953	2
4. Prayer Is Powerful	Fall 1953	
5. Teach Us to Pray	Winter 1954	2
6. The Treasure Chest of Worship	Summer 1954	4
7. In Jesus' Name	Spring 1956	2
8. How to Write a Prayer	Spring 1956	2
9. Person to Person	Spring 1957	2
10. Silence in Worship	Fall 1957	1
(See also Services)		

GO YE

topic on stewardship

by Mrs. Robert B. Baker

CHRISTIAN stewardship requires us to place God's will ahead of our own desires. It means giving as God blesses us, not only out of abundance, but also in self-denial.

"But," you say, "I haven't much money to give." This may be true. But isn't it a fact that you have some sort of an allowance? Maybe a dollar a week? As a Christian you will want to give a portion of whatever you have for the work of the Lord, and the tenth is a good place to start.

This ten cents is a small amount, but think of Jesus' words concerning the widow's mite. It certainly must have been a heart full of love and happiness that compelled this widow to give all that she owned. She lived the words of St. Paul: "Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver."

You are on the road to adulthood and you are growing in faith when you give willingly and not because someone told you to do so. You give because you are grateful for His mercies and blessings, and you want others to learn about Him.

It is possible that you still think tithing is for older people—that there's plenty of time to begin such a practice when you are an adult. Remember—"As the twig is bent, so grows the tree." Start now.

The words of the boy Jesus, "I must be about my Father's business" show that Jesus decided that a boy of twelve was not too young to put in time learning and teaching others about God. He said, "I must." He did say not say "I'll think about it tomorrow."

And that word *must* stresses urgency. Jesus was eager to share His message of God's love as soon as possible. He wanted to give His immediate time for His "Father's business."

Are you giving your time to share Christ wherever you are in all that you do? Make a time chart and see how much time a week you give to Christ.

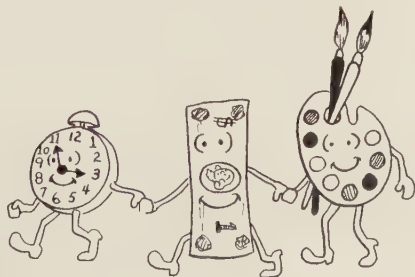
The third way in which to practice Christian stewardship is by the use of our talents. In Jesus' parable of the talents, the word "talent" refers to money. Today the word "talent" means a person's abilities. To use these abilities for His will and purpose is one way to give evidence that you are a faithful Christian steward.

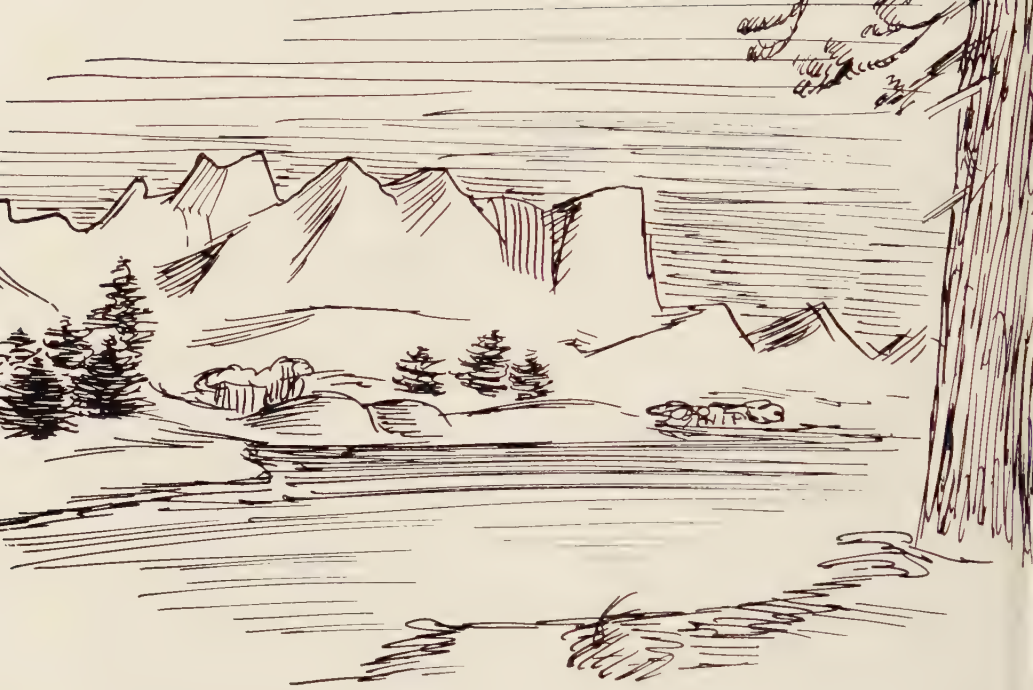
If you are willing to give of your money, your time, and your talents, you are ready to work for Christ. How privileged you are to be chosen to help bring others to our Saviour?

PRESENTATION POINTERS

Divide the topic into three parts, discussing each. Money is presented in the first five paragraphs, time in the next three, and talent in the remaining.

Refer to the index for additional materials on this subject.





PRAISE GOD IN NATURE

outdoor worship
based
on the Psalms

by William R. Seaman

PRELUDE (*This may be adjusted to setting.*)

HYMN:

All Creatures of Our God and King,
CYH 181

This Is My Father's World, CYH 180,
or

The Heavens Declare Thy Glory, CYH
139

INTRODUCTION

FIRST LEADER (*from behind group*):

Praise ye the Lord. Praise the Lord,
O my soul. While I live will I praise
the Lord.

The Lord is good: his mercy is ever-
lasting; and his truth endureth to all
generations.

Let every thing that hath breath praise
the Lord. Praise ye the Lord.

THANKSGIVING

SECOND LEADER (*who has come before
group during last phrase of Introduc-
tion*):

Let us give thanks to God our Father
for the world in which we live, for the
heavens above and for the earth beneath,
for his open hand, and for his gifts in-
numerable.

SPEECH CHOIR (*from rear of group*):

O God, how manifold are thy works!
In wisdom hast thou made them all; the
earth is full of thy riches.

The heavens declare the glory of God;
and the firmament sheweth his handiwork.
Day unto day uttereth speech, and night
unto night sheweth knowledge.

O Lord our Lord, how excellent is thy
name in all the earth!

SECOND LEADER:

Let us give thanks for the precious
things of the earth; for harvests of fields
and orchards, of forests and of the seas;
and for the oil and coal and minerals
from the depths of mountains and from
the valleys.

SPEECH CHOIR:

The eyes of all wait upon thee; and
thou givest them their meat in due sea-

son. Thou openest thine hand, and satis-
fiest the desire of every living thing.

Thou dost cover the heaven with
clouds, and preparest rain for the earth,
and maketh grass to grow upon the
mountains.

The pastures are clothed with flocks,
the valleys also are covered over with
corn.

Thou crownest the year with thy good-
ness, and thy paths drop fatness.

FIRST LEADER:

Bless the Lord, O my soul, and all that
is within me, bless his holy name. Bless
the Lord, O my soul, and forget not all
his benefits.

SECOND LEADER:

Let us offer our praises for the com-
mon place things of life; for bread and
water, for light and air, for summer and
winter, for God's voice in the storm
and in the roar of thunder, for the beauty
and splendor of the dawn, and for the
pageantry and promise of the evening
skies.

SPEECH CHOIR:

O give unto the Lord the glory due
unto his name; O worship the Lord in
the beauty of holiness.

The day is thine, the night also is
thine; thou hast prepared the light and
the sun. Thou has made summer and
winter.

From the rising of the sun unto the
going down of the same we praise thy
name, O Lord.

FIRST LEADER:

Blessed be the Lord God, the God of
Israel, who only doeth wondrous things.

And blessed be his glorious name for-
ever; and let the whole earth be filled
with his glory. Amen and amen.

QUARTET OR SOLOIST (*if instrument is
played have one of leaders read against
musical background*):

Stanzas one and two, "For the Beauty
of the Earth," CYH 184

RESPONSIVE READING (for entire group)
WITH FIRST LEADER:

O all ye works of the Lord, bless ye
the Lord:

Praise him and magnify him forever.

O ye heavens, bless ye the Lord:

O ye sun and moon, bless ye the Lord.

O ye showers and dew, bless ye the
Lord:

O ye winds of God, bless ye the Lord.

O ye fire and heart, bless ye the Lord:

*O ye winter and summer, bless ye the
Lord.*

O ye nights and days, bless ye the
Lord:

*O ye light and darkness, bless ye the
Lord.*

O let the earth bless the Lord:

*Yea, let it praise him, and magnify
him forever.*

O ye mountains and hills, bless ye
the Lord:

*O all ye green things upon the earth,
bless ye the Lord.*

O all ye fowls of the air, bless ye the
Lord.

*O all ye beasts and cattle, bless ye the
Lord.*

O all ye children of men, bless ye
the Lord:

Praise him and magnify him forever.

Blessed are thou, O Lord, in the firma-
ment of heaven:

*And greatly to be praised, and glorified,
and highly exalted forever.*

SECOND LEADER:

Behold the fowls of the air: for they
sow not, neither do they reap, nor gather
into barns; yet your heavenly Father
feedeth them. Are ye not much better
than they?

Consider the lilies of the field, how
they grow; they toil not, neither do they
spin; and yet I say unto you, that even
Solomon in all his glory was not arrayed
like one of these. Wherefore, if God so
clothe the grass of the field, which today
is, and tomorrow is cast into the oven,
shall he not much more clothe you, O
ye of little faith?

HYMN: "From All That Dwell Below
the Skies," CYH 84

FIRST LEADER:

Let us offer our praises to Almighty
God for gifts of his grace.

ENTIRE GROUP:

I was glad when they said unto me,
let us go into the house of the Lord.

This poor man cried, and the Lord
heard him, and saved him out of all his
troubles.

I will extol thee, my God, O King;

what percentage
of your leaguers
subscribe to

LUTHER LIFE

subscribe at your synodical convention

or

send your subscription to

Luther League of America

2900 Queen Lane

Philadelphia 29, Pa.

\$2.00 per year

and I will bless thy name forever and ever.

FIRST LEADER:

Let us also praise God for the growing desire for peace among the nations, for a better understanding between the races, for compassion and the sense of human worth and for a quickened conviction of the need of religion within our lives.

SPEECH CHOIR:

Behold, how good and how pleasant it is for brethren to dwell together in unity.

I will praise thee, O Lord, among the people; and I will sing praises unto thee among the nations.

Pray for the peace of Jerusalem; they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sake, I will now say, Peace be within thee.

QUARTET OR SOLO (*as before*):

Stanza three, "For the Beauty of the Earth," CYH 184

SECOND LEADER:

Finally, above all things, let us praise God for his Son, Jesus Christ, our Lord: For his days upon the earth, for his life and example, for his teaching and love, for his sacrifice on the cross, for his resurrection and ascension, for his reign at the right hand of his Father, for his promise to come again, and for the presence of his Spirit with us now.

ENTIRE GROUP:

The Lord reigneth, let the earth rejoice; he sitteth between the cherubims, let the earth be moved.

O sing unto the Lord a new song; for he hath done marvelous things; his right hand, and his holy arm, hath gotten him the victory.

The Lord hath made known his salvation; his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and his

truth toward the house of Israel; all the ends of the earth have seen the salvation of our God.

Be wise now therefore, O ye kings; be instructed, ye judges and peoples of the earth.

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

Let the floods clap their hands; let the hills be joyful together before the Lord, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth.

QUARTET OR SOLO (*very softly*):

Stanza Four, "For the Beauty of the Earth," CYH 184

FIRST LEADER (*slowly and reverently*):

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

ENTIRE GROUP:

Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

HYMN: Beautiful Saviour, CYH 82

PRESENTATION POINTERS

This is an antiphonal service of praise and thanksgiving. Its emphasis is on the glories of nature and its theme is found in the hymn "For the Beauty of the Earth," CYH 184.

If possible have service outdoors in some local beauty spot. A simple placement of the group so eyes fall on a focal point of beauty will help produce a worshipful atmosphere. Perhaps a simple cross could be set on a rock. In case of bad weather or for other reason, the church is an alternate setting. Another suggestion is to have slides illustrating various phases of the service thrown on a screen at appropriate times.

Participants: two leaders, the first to stand behind the group, the second to step to position before group after introduction; speech choir or quartet; musicians, either a quartet or a vocal or instrumental soloist.

what kind of duck are you?

	I am	am not	maybe
active duck			
inactive duck			
barnyard duck			
duck decoy			
waddle duck			
donald duck			
migratory mallard			
Joe Penner			
D-duck			
dead duck			
ugly duckling			

DO DUCKS QUACK IN YOUR CHURCH?

by Paul Kidd



THERE are as many ducks as saints on our church rolls! It's a fact. Some churches divide their members into the following categories: active, inactive, and lapsed. To which, under their breaths, they often add, "relapsed." Other churches merely distinguish between the sheep and the ducks.

There are plain, ordinary, barnyard ducks. These are the members who like to see their names on the roll (and to know that someone will bury them), but who "duck" all responsibility involved in church membership. This is a popular species.

There are also duck decoys. These brightly colored Aves bob up and down in practically every corner and activity of the church. They may even entice others into the church. But others are not long in discovering that these duck decoys are just imitations of the real thing. There is nothing genuinely Christian about them. All their activity is meaningless.

Then, there is the waddle duck. This is the church member with little initiative and less activity. All he does is to wander aimlessly around and ask, "Waddle I get out of it?"

Church rolls often include Donald Ducks. You can never see this particular kind in church at a service of worship. You have to go to the movies to observe it.

Some ducks of the church are the possessors of distinguished degrees. Such is the migratory mallard with the degree of M.M. This kind of member never seems pleased with anything. Hence, he migrates from one church to another, and from one loyalty to another. Some say the migratory mallard is a descendant of the grasshopper.

Yes, even Joe Penner ducks are in our Christian churches. All they can say is, "D'ya wanna buy . . . D'ya wanna buy." They will sell you anything from frozen custard to mosquito lotion. Evidently no one ever told them that Jesus commanded us to give, not sell.

There is also the D-duck. The only reason this particular kind of member writes out his annual check to the church treasurer is for the purpose of income tax D-ducktion.

Of course, every one of the above species is, in some way or other, a variety of the dead duck. And because of them, perhaps we even ought to change Matthew 27:51 to read, "... the veil of the temple was torn . . . the rocks were rent . . . and the earth did quack!"

Why don't we in our prayers ask for another kind of duck to fill our church rolls and our pews? Something on the order of the ugly duckling in Mother Goose! We ought to pray for church members who seek God, fully aware of their inner ugliness and sin, but who, as they grow and mature in the grace of God, attain unbelievable spiritual beauty.

With more members of this kind in our churches, the tasks that now scare us (such as stewardship and evangelism) would soon turn into delectable duck soup!

PRESENTATION POINTERS

If you have an artist in the league, this will make an excellent chalk talk. Or illustrations could be made beforehand on large sheets of white paper.

After each duck is presented take time to compare him to his similar church member (don't name people!) End by asking each person to picture mentally the kind of duck he is.

WORSHIP SUGGESTIONS

HYMN 220 (CYH) "He Leadeth Me: O, Blessed Thought"

BEATITUDES, page 359, responsively

HYMN 222 "Yield Not to Temptation"

PRAYER No. 47, p. 371

SCRIPTURE Matthew 12:33-37

HYMN 284 "I Would Be True"

HYMN 289 "Before Thy Throne, O God, We Kneel"

PRAYER No. 63, p. 375

HYMN 241 "O Jesus, I Have Promised"



bible study

by George Fey

Letter to Philemon

AMONG the many epistles written by the Apostle Paul we find messages which can be adapted with ease to today's world. If Paul, in writing these letters, had thought of them in terms of a collection such as we find in our New Testament, it is doubtful he would have included the letter to Philemon. We find, in this epistle, a sharp departure from Paul's usual writing. Philemon is a deeply personal letter with a specific purpose.

The letter to Philemon, a leader among the early Christians, asks a favor—freedom for a slave—and offers an important test of Christian character.

A runaway slave, Onesimus, has served Paul as a messenger and, from Paul, has learned the glorious message of Jesus. It may be on Paul's advice that the young slave decides to return to Philemon. Perhaps Onesimus is moved by his own sense of responsibility. In any event, Paul writes a letter for Onesimus to deliver to Philemon. He asks Philemon to treat Onesimus not as a slave, but as a brother.

The letter is short and its message is not spelled out in so many words. Paul realizes, but does not mention, the problems that may be brought through Philemon's actions.

Onesimus' Decision

Onesimus, the runaway slave is more than an unknown subject of one of Paul's letters. We know that he served Paul on a number of occasions, delivering his message to various young churches. Through listening to the Apostle and through his visits to the struggling Christians of the early Church, he came to know and understand the teachings of the Man these people accepted as their Saviour. Onesimus had great faith in Christ. We can judge that he thought highly of Paul and, possibly hoped to serve Christ in much the same way Paul was. It is likely that he felt he must free himself of his debt to Philemon (for certainly the life of a runaway slave, constantly hiding, in fear of detection, is not one which can be freely offered in service to God).

Onesimus was used to traveling long distances. He knew the highways as well as the mountain roads. He knew their dangers and knew how to safeguard himself against those dangers. It is likely that the young slave had great courage. Yet we can be almost certain that the aspects of returning to the man who once had been his master would fill him with great anxiety. He could only guess what Philemon's reaction to his return and to the receipt of Paul's letter would be. He could only pray that he would receive the forgiveness which Paul was requesting for him.

It is not difficult to picture the young slave, listening to Paul dictate this letter and wondering, at the same time, just what the future would hold for him.

Society or Christ

To be truly Christian, of course, Philemon would have to accept Onesimus warmly, as he might accept Paul himself. Filled with Christian charity, Philemon would grant Onesimus the hospitality of his home, treating him as a respected guest rather than as a returned slave.

As a leader in the community, however, Philemon is bound to follow custom as well as Christ. The actions of a man like Philemon could have great effects

on the community. Custom would require him to punish a runaway slave. Here, then, is the test to which Paul puts Philemon.

Philemon claims to follow Christ and, as a leader of the Church, brings to others the teachings of Christ. Can he fail to follow these teachings without contradicting the very ideals he, himself, has been preaching? Can he justify himself in the eyes of his neighbors without showing himself a hypocrite to his fellow Christians? Social pressures are strong. Neighbors who also hold slaves will not look kindly on one who easily forgives a runaway. This might cause their slaves to expect the same treatment. Such a thing might change the entire system of slavery in the community. What respect could a master expect from a slave who is treated as a member of the family?

So, although Paul does not say so, he is putting Philemon to a test—and a difficult test it is. In presenting it, however, Paul appears to take Philemon's actions for granted. In fact, he offers him no real choice. He does not say: accept this slave or punish him. He simply asks that Onesimus be accepted as a fellow Christian. He offers Philemon no choice and this, in itself, makes his choice that much more difficult since he cannot help but realize the only Christian way of approaching the situation.

Message for You

While it may be difficult to find direct messages in Paul's letter to Philemon, there are messages here which are important and easily adaptable to current situations. These are personal messages and apply to situations which most of us find ourselves facing.

First, there is the position of Onesimus. Though we are not runaway slaves, we are not unlike this young man. Often we find ourselves in a position where we must ask for forgiveness, where we must "face up" to someone who has the power to forgive or to punish. It would do well to stop and consider this position for a moment.

Most of us find it comparatively easy

to pray to God for forgiveness. It takes little effort to confess that we are sinful, that we need forgiveness. It is not a difficult task to receive The Lord's Supper. We do these things, without fear of being turned down. We have come, almost, to take this forgiveness for granted.

However, when we are faced with the chore of asking forgiveness from another person—when we must admit our error and accept forgiveness or, quite possibly, punishment, we are filled with anxiety. We are, under such conditions, fearful of what may happen. These fears may, in some cases, reach a point where we are certain we will be punished (although we may, ourselves, feel deserving of forgiveness). We can easily identify ourselves with the young slave, feeling his guilt, fearing punishment but knowing we must clear the debt in order to start anew. Perhaps now we can feel more seriously God's grace as we take Communion.

PRESENTATION POINTERS

This is one of the shortest reading assignments you can offer your leaguers. If Bible Study has been a difficult habit to form in your group, this may be a good way to begin. Have the leaguers bring their Bibles to the meeting and allow enough time for them to read the epistle to Philemon (although they should have read it beforehand also), exchange Bibles in order to see the different versions. Make an attempt to have King James, RSV and Phillips (*Letters to Young Churches*) available.

There is something of a parallel between this Book and the classic story which most young people have been exposed to in school. "The Lady and The Tiger," which allows the reader to form his own conclusions as to which door the hero selects at the end of the story, can be used to start discussion on Philemon. In the case of Paul's epistle there are two sets of possible outcomes.

Onesimus, trusting in God but filled with fear of the possible reaction of Philemon to his return, must decide between returning to face forgiveness or punishment and running away to a life of hiding as an escaped slave.

Philemon has a choice to make also. He

Secondly, there is the test to which Philemon was put—a test which most of us face daily. Time and again we must choose between custom and Christ. It is not possible for us to miss the answer which Christ would have us choose. Yet, we cannot ignore the pressures of society. There is always the choice to be made between what Christ would have us do and what Mary or Johnny or the Joneses expect us to do.

You have had to make these decisions before. You will have to face many in the future. Decisions for Christ must be made in racial questions, marriage partners, careers, wise use of time and money, political power.

The pressures of society are very strong. Difficulties arise for those who do not go along with society. But the pull of Christ is more impelling—and more commanding. He has said, "Follow me!" "Choose this day whom you will serve."

must choose between acting as a Christian or giving in to the demands of society.

Let the leaguers discuss the possible outcomes of this story. Start first with Onesimus and then, assuming that he returns to Philemon, discuss the various aspects of his decisions and the possible results of his decisions.

There is little, here, that can be acted out in play form, but an effective dramatic presentation of the writing of the epistle can be accomplished with one or two talented performers. Three characters are all that would be necessary. One, with a good speaking voice, might play the part of Paul, dictating the letter, as it appears in the Phillips translation, to Timothy, the second character. The third member of the cast, of course, is the slave, Onesimus. Although this latter character would have no spoken lines he would be called on to indicate, through his actions, the inner turmoil he is under while he listens to Paul dictate the letter which may spell his future.

Following the presentation of the letter in one of the above forms or through another method, have the leaguers offer comparable situations in their own lives wherein they are called upon to make a decision in which they have a choice between the Christian way and the expected way.



a topic concerning Church World Service and Lutheran World Relief

LUTHERANS REACH OUT

In a mountain village of Yugoslavia a dark-eyed little girl clasps frozen fingers around the warmth of a bowl of hot gruel. It is her first food of the day and she has walked two miles across snow-covered roads to get it.

Half-way around the world in Hong Kong, a city which plays reluctant host to some 775,000 refugees from the Chinese Mainland, a frail young man, his body wracked with tubercular coughs, is admitted to a hospital.

In Tanganyika, British East Africa, a missionary calls to order a class in Christian education for youngsters whose parents do not know how to read or write.

At a radar station somewhere near the Arctic Circle an Air Force chaplain conducts a worship service for a group of U. S. servicemen who man the lonely outpost.

*

To all these—the isolated and lonely, the hungry, the sick, the ill-clad and the homeless—U. S. Lutherans reach out daily with life-sustaining gifts of food, clothing, medicines and services.

To help finance this work during the coming year, 11,000 Lutheran congregations from coast to coast will unite in Lutheran World Action. Through free-will offerings each congregation will seek

to raise its share of a \$3,610,000 national goal needed to finance a projected program of aid to distressed in 75 countries this year. The monies contributed in the appeal are the backbone of a global aid program which includes help to persecuted churches behind the Iron Curtain, support of missions, a Lutheran ministry to U. S. military personnel, a ministry to migrant construction workers, aid to refugees and numerous other programs.

Others will finance this work through "One Great Hour of Sharing," appeal of Church World Service. Through this organization Protestants, Catholics, and Jews unite to care for the needy of the world.

*

If you will travel south by car for half an hour on one of the five paved roads out of Belgrade, the Yugoslav capital, you will come near to the village of Brestovik. Reaching this place from the main highway by a steep muddy road rutted with the tracks of wagon wheels (no railroad or motor car comes to Brestovik) you will find a typical Serbian village. This is a village where meat is seen on the table no more than once a week and the money for a new pair of shoes for one of the family must be saved up for months.

In the center of Brestovik is the white-washed school house, easily the brightest spot in the village. On the steps leading to the entrance are plants in shiny cans which bear a familiar inscription. "Gift of the people of America—Not to be sold or exchanged."

Inside are more of these cans and if you were to arrive at the school at 6 a.m. you would find Mrs. Todorovic, the second teacher in the school, already preparing the breakfast that will be served to the school's 37 students at 10 a.m. (to which these cans contribute so much). This is one of more than 10,840 Yugoslav schools where children receive a breakfast based on American surplus milk, cheese and flour sent to Yugoslavia under a joint Lutheran World Relief and

Church World Service program and distributed through the Yugoslav Red Cross.

The breakfast program at the Brestovik school began only in December of 1956, but already the children look upon it as a permanent feature of their school day. So permanent that one 8-year-old, home sick with flu, refused to eat anything until his daily ration was brought to him by his friends. In fact, this meal is often the most important one the Yugoslav child has.

What, for example, does the child of Brestovik have before leaving for school in the morning? His morning meal probably consists of a piece of bread and perhaps an onion or cold beans left over from the night before. Then he starts off—if he is past the fourth grade he may have to leave at 6 a.m. and walk as much as three miles to the nearest "high" school.

Actually, the children of Brestovik are lucky to have the school so close. In such towns as Vranje in southern Serbia, or Kriva Palanka in Macedonia or many villages in the Bosnian hills, they must walk up to seven miles daily to school unless a truck driver picks them up—and they walk it on this meagre cold breakfast. School lasts only for three hours—there are often two or three sessions per day in Yugoslav schools—but it is likely to be three or four p.m. before the child gets home and has the main meal of the day—usually hot beans, cabbage and potatoes, plus an occasional scrap of meat.

With such a diet typical for most areas, it is no wonder that the Yugoslavs show enthusiasm for this program which provides their children with a mid-morning snack of at least a warm milk drink, a piece of bread and a slab of cheese.

*

A Chinese mother hurries down a narrow street in Taipei, her baby in her arms. It is a sickly baby, its cry is feeble.

The mother has heard this is the day of Mr. Chang's free clinic. She meets a group of children going home in the gathering darkness. Some of them are

carrying pails of milk. They have come from Mr. Chang's milk bar.

"Mr. Chang? You can't miss him—he's badly hunchbacked—"

But that isn't all. Mr. Chang has lit a beacon of faith and a flame of hope. Some years ago he was converted to Christianity. Beginning his ministry with a small milk bar, he served reconstituted milk to the children of the neighborhood. As he gained supporters, his cheaply constructed building was enlarged. Then he persuaded a doctor to come for a weekly free clinic.

His splendid example was an inspiration to everyone he met, and with his helpers he now distributes American surplus foods to 300 needy families who border on destitution.

In this slum area of Taiwan, Mr. Chang, the hunchback of Taipei, is a bright spot—a shining Christian witness.

There are others in Taiwan, groups of dedicated Christians engaged in the ministry of relief, distributing regular shipments of American surplus foods and other materials from the American churches either directly or through Church World Service.

*

Of Korea's many heart-breaking sights, perhaps the one which twists the heart most painfully is the face of the emaciated child. You see the face repeated in almost every hospital bed at the Pusan Children's Charity Hospital.

And this child is one of the fortunate ones! Though his body may be twisted and full of sores or disease, he has a roof over his head and a tin food-cup in his hand.

Yes, these are the fortunate ones! There are thousands of children, emaciated and sick, who are never found by someone who cares enough or is able to give them food and shelter.

The magnitude of the continuing need in Korea is so overwhelming it can scarcely be told. There are twenty-three million people crowded into an area about the size of Indiana. Only 25% of this land is

tillable. There are 300,000 widows with 700,000 children. There is unemployment everywhere.

Water, though contaminated, is so precious that hawkers sell it on Seoul's streets. Mothers often walk blocks for a jug of water because they do not have the few coins necessary to buy from the hawkers. As a result the majority of the children trundle along in filthy rags, with their faces unwashed for days at a time and open sores in their heads. Whole families live in hovels in which no self-respecting U.S. farmer would keep his livestock.

In the Korea Church World Service Child Welfare program, 5,000 children receive daily milk through feeding stations, and thousands of other infants and children receive milk daily through Baby Folds, Infant Care programs, clinics, etc. Scholarships are given elementary pupils throughout Korea to children who could not otherwise afford to attend school.

The Amputee Rehabilitation centers at Taejon, Seoul, Chonju and Taegu have treated 2,500 amputees as outpatients and over 700 as surgical patients.

More than 2,800 limbs have been made and 750 repaired. Over eighty children maimed as a result of the war have been cared for.

PRESENTATION POINTERS

Use objects and maps to present this topic. Give the introductory paragraphs. Before presenting each country place on a table the object that goes with what country's story. For instance, a tin can with inscription represents Yugoslavia; a glass or bottle of milk or a pack of powdered milk for Hong Kong; and a jug of water for Korea.

Discuss what your league should do—or you as individuals. You may want to make further study. You may want to contribute through money or clothing. See the ad on page 45. Perhaps you will want to hand out fliers.

If there is time you could end the topic with the sound cartoon filmstrip in color, "Wait a Minute." It tells how different life would be if American boys and girls were refugees in Hong Kong, Germany, or the Near East. (15 minutes with 33 1-3 RPM record—\$3.00) Church World Service, 215 Fourth Ave., New York 3, N. Y.



WHAT DO YOU EXPECT FROM YOUR PASTOR?

first of two topics:

- what do you expect from your pastor?
- whar does your pastor expect of you?

(Fall HIGH IDEALS, 1958)

by Elizabeth Compton

SCENE 1

NARRATOR: (*in the center of the stage*) You Luther Leaguers are going to visit another Luther League and its members for a complete day. During the course of the day, you will gather their ideas, opinions and arguments on the question, "What do you expect from your pastor?" Remember that these opinions come from fellow Luther Leaguers and they may differ from your own.

First, I'll introduce the Luther Leaguers and their friends and family (*as each is described, they should walk on stage and remain there*). **Bo** is the president of the Luther League; **Ann** is a cute, pert Luther Leaguer; **Gerald** is a Sunday School member only; **Liz Sharp** is another pert Luther Leaguer; **John Sharp** is a college student headed toward the ministry; **Marvin Sharp** is a high school senior in the Luther League; **Pete Sharp** is the Sharp's younger brother; **Mr. and Mrs. Sharp**—the parents; **George** is an unconvinced guy; **Linda** attends Luther League but isn't a Lutheran. (*all leave stage*) The first scene is Sunday Morning and Bo, Ann, Liz and Gerald are standing on the church steps during the break between Sunday School and church.

(*These four leaguers enter as the narrator exits.*)

GERALD: Pastor sure is a busy man!

LIZ: I'll say he is! He has to attend all the church meetings such as Luther League, Brotherhood, and Women of the Church.

ANN: Not to mention teaching the confirmation classes.

BO: That's a job within itself.

LIZ: A pastor really has to keep informed on the church affairs too because he is an active member of the church council.

GERALD: What with meeting so many people of all types, he must have to keep up with the times. Science, medicine, politics . . .

BO: Yeah, and he has to know how to do a little bit of what anyone can do a lot of. If you get what I mean.

ANN: He's just a regular 'Good Ole Joe!'

LIZ: You know, a pastor almost has to understand teen-agers. That's a pretty big thing to ask—but that one thing keeps a lot of teen-agers in the church.

BO: I'm glad our pastor can participate as one of us in our activities—and still keep our respect for him.

LIZ: I read that a pastor is a shepherd, or one who guides us on our way to eternal life.

ANN: And he has to guide us by instruction, leadership, and his example.

NARRATOR: (*walking on stage*) You teen-agers have just answered our first question, "What in general do teen-agers expect of their pastor."

SCENE 2

NARRATOR: It is Sunday afternoon in the Sharp's home. The family is seated at the dinner table discussing the pastor's sermon.

PETE: Boy! I sure liked that story the pastor used in his sermon today.

MARVIN: Pastor must get his points across if even *you* can understand.

MOM: Boys!

DAD: You do have a point there, Marvin. Pastor can get his sermons across to everyone by his parallels and clear language.

PETE: He is great in confirmation class, too. I really learn that stuff.

MARVIN: For a pastor to be really good, I think that he should be able to speak to all levels and to all people.

LIZ: And keep their congregations interested. You had better be soaking this up, John.

JOHN: I'm listening.

LIZ: On television you see stories about pastors who crack up because they can't live their jobs.

PETE: Live their jobs?

JOHN: What sis means is that a pastor is a teacher for God and a disciple of Christ and as such he should teach by his actions.

MARVIN: That's a pretty hard order because all people are human.

LIZ: I was just thinking—

PETE: She thinks?

LIZ: I think a pastor shouldn't talk down to you. Since he has been to seminary, and you haven't, some pastors think you just don't know a thing.

MARVIN: There was a guy like that at the Luther League convention this summer. I imagine most of them get over that by the time they graduate though.

PETE: Anyway, I liked the story.

NARRATOR: These young people have by their discussion answered a second important question, "What do you expect from your pastor as a teacher and as a preacher?"

SCENE 3

NARRATOR: It is now Sunday night and the Luther League program is in progress.

BO: My topic tonight is "Should your pastor be a counselor for your problems?" I would like some good honest discussion on the question. So, I'll ask a few questions and let you discuss. The first question is, "Is counseling a part of a pastor's job?"

ANN: Yes, it's one of his big duties, but I don't think you should go running to him with every little problem.

MARVIN: Pastors are counselors whether they want to be or not. People just naturally go to them for help.

LIZ: Well, I think people shouldn't infringe on a pastor's private life when they do go to him with their problems. They should go during his office hours.

LINDA: Still a pastor should make you feel free to call him at any time when you need him—even if it is in the middle of the night.

BO: "A Christian's work is never through."

The pastor's work is never done."

GEORGE: But a pastor should have some private life!

BO: Here's the next question, "What attitude should a pastor take when he is counseling you?"

LIZ: Not a tongue clicker—or say "Well, that's too bad."

GEORGE: You really expect him to be sympathetic!

ANN: And helpful!

MARVIN: There is nothing so discouraging as to have a counselor say, "Well, that's one problem you'll have to work out by yourself," without offering any sympathy or help at all.

BO: The next question . . .

SCENE 4

NARRATOR: It is now Sunday night and a few of the Luther Leaguers are in the Soda Shop discussing the Luther League.

GEORGE: I don't know. Luther League seems like a worthwhile time passer, but . . .

ANN: But what? You either like it or you don't like it.

GEORGE: Well, I especially like your pastor.

BO: He sure is a great help to me. I don't know what the Luther League would do without his help. When the job of president gets me down, he always cheers me up.

LINDA: He is always so kind and interested in you.

BO: No matter how wrong I handle a situation, he always sees the good in it.

ANN: And that's pretty good—knowing you.

GEORGE: You know, our pastor can meet all sorts of people and talk with them. Remember that time a plumber wandered in during Luther League devotional? Pastor sure took the situation in hand.

LINDA: In my church, the pastor does not have as much training as yours.

GEORGE: I don't see how our pastors make it through four years of college and three years of seminary.

BO: They have to be intelligent.

LIZ: After all that educating, you can bet your life our pastor is intelligent.

ANN: Most pastors keep up with world events and stuff like that.

LINDA: I really respect your pastor. He can play ping pong and shuffleboard just like one of us, but somehow I still know that there is a line of respect.

BO: He understands us. That's one reason so many kids come to league.

ANN: But still, when he plays with us, he isn't a show-off or an odd-wad. He strikes a happy medium.

GEORGE: He is conservative, too.

BO: Our pastor has got something I wish I had—self-discipline. A pastor must really have to practice a lot of self-discipline to set a good example for everyone.

LINDA: They're human, too. Let's don't forget that. Everyone has his odd habits.

GEORGE: But no pastor should be eccentric!

LINDA: Well, I didn't mean that. But, I think it's important to remember that pastors are just human like us.

NARRATOR: These Luther Leaguers have just answered the fourth question, "What do teen-agers expect from their pastor in intelligence and personality?" I hope that you have found the answer to the main question, "What do you expect from your pastor?" in these skits. We have simply expressed our ideas and opinions. What are yours?

PRESENTATION POINTERS

This topic was written after careful study of the question, "What do you expect from your pastor?" The question was discussed at the local league's business meeting, the executive meeting, and delegates were sent out to other leagues in the area to get more opinions on the subject.

The outcome is presented in several short skits. Follow each skit with an informal discussion. List on a blackboard the traits that you have gleaned from the skits.

Use a minimum of props. You may want to eliminate a few characters to correspond with the number of leaguers or members in your league. Characters could carry the furniture on as they come in for each scene.



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first in a series

THE CREEDS OF OUR CHURCH

by Charles Hoemig

HAVE you ever asked yourself, "*What DO I believe?*" A scientist might answer by saying, "I believe that our country will have a satellite in orbit around the moon in two years." A musician, for example, might say, "I believe that the modern trend of Rock and Roll is only a passing fancy." A dress designer, on the other hand, might reply, "I believe that the sack look is here to stay."

These are interesting beliefs concerning our modern trend of living, but for a young Christian man or woman the question, "What do you believe?" ought to bring forth an entirely different and dynamic response. What **DO** you believe? For centuries, people who have called themselves Christians have confessed their belief in God the Father, in Jesus Christ, His Son, in the Holy Spirit.



We call these beliefs and statements about them the Creeds of our Church. There are three such creeds which have been widely accepted throughout the Christian Church. Generally speaking, they represent the doctrinal thinking of the ancient church and form the foundation of the doctrinal teaching of our modern church. These three creeds have special names: *the Apostles', the Nicene, and the Athanasian.*

All of them have much in common even though their language, use, and background vary. Each expresses the unanimous, universal Christian faith. Each unites the people within the church through a common statement about things that are important. Each of them links believers of today with believers of the past in faith and life. And each contains a formal statement of belief about God and our creation, about Jesus and our redemption, and about the Holy Spirit and our sanctification. All of them affirm the Christian teaching about these three persons of the Trinity.

The Trinity

But wait a minute! Maybe you don't understand all this business about the Trinity! Let's talk about that in a very simple way before we dig into the details of the creeds. Of course, no one can explain all there is to know about God. If someone could do that, then God

wouldn't be God anymore! You see, He has chosen to reveal Himself to us in many ways, but He has also chosen to keep some things from us. We do know, however, that God has been active in history and in the lives of men since the very beginning of time. We know, too, that He has worked in many ways. As our Father, He has created us, provided for us, protected us and preserved us. Through Christ, His Son, God has offered us forgiveness of our sin. Through His Holy Spirit, God calls, enlightens, sanctifies and preserves us in the true Christian faith.

We call all this God's work or function. How, though, can God work as three persons and yet be One? Well, let's put it this way. When Tab Hunter was your age, he was probably known as Tab, the student. When he began his movie career, he was known as Tab, the actor; and when he began making recordings, he became known as Tab, the singer. So Tab Hunter was a student, a singer and an actor—he did three things, but he was still one person! Of course, this is an oversimplification and we shouldn't confuse God with Tab Hunter, but you can begin to see the point.

Actually, no one can prove to you, except through the Scriptures, that God exists as three persons and yet as One. It's a matter that you must accept on faith.

Now let's dig into each of the three creeds of the Christian church.

Apostles' Creed

The Apostles' Creed, the most widely accepted statement of the Christian faith, had its beginning centuries ago. Actually, it grew out of an early baptismal formula found in the great commission—*baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*" (Matt. 28:19). However, that was only the beginning! As time passed, the creed was expanded to include the work and nature of the persons of the Trinity. All this took place during the period after Christ's death until about the eighth century—over 600 years! So you see, it was a long process of development.

Some people still hold the idea that the Apostles' Creed is so named because it was written by the Apostles. But modern scholarship indicates that the Creed developed very gradually and changes came about very slowly. It is called the Apostles' Creed because it sets forth the faith and teachings of the Apostles—not because they wrote it!

Why the changes?

Most Christians probably were reluctant to make any changes in the Creed. When it was modified, the change was the result of heavy pressure. Perhaps during the earliest years, a candidate for baptism was asked only: "Do you believe in God? Do you believe in Jesus Christ? Do you believe in the Holy Ghost?" So far, it was simple.

Then the trouble came. Little groups sprang up out of nowhere and denied some of the basic convictions of the Christian Church. Two such groups, the Gnostics and the followers of Marcion, said that the world was created by a "lower God." Some Gnostics denied that Jesus had come to earth in the flesh. Well, you know what happened. Certain words were added to make the Creed more definite.

The Apostles' Creed is used at nearly every worship service in our church, because it is a confession of our faith, trust and confidence in the Trinity. It's a statement of personal conviction. However, that's not the only use it has! It has become the basis for instruction, the basis for rejecting views which are not in agreement with it, and as the basis for uniting Christian believers.

What does it say?

The contents of this confession deserve a brief review. It's hardly possible for us to outline it, because it is really an outline in itself. The three articles or paragraphs deal with 1) God, the Creator; 2) Jesus, the Redeemer (through whom our sin is forgiven); and 3) the Holy Spirit, the Sanctifier.

In the first Article, we notice at once that God is our *Father*—the same thought that we indicate when we pray the Lord's Prayer. That one little word carries with

it the tremendous significance that God is one who loves, provides, protects, and preserves us throughout all our lives. That He is *almighty* reminds us that through His divine power He guides and sustains the world. The phrase "*maker of heaven and earth*" was inserted by the church to oppose the Gnostics and the followers of Marcion, who didn't believe that God was the Creator of all things. It expresses our faith in the work of God as stated in the first verse of the Bible.

The basic conviction of the Apostolic Church was that Christ was the Son of God, and that He was also their Lord. In the second article, we remember that the birth of Jesus was a reality, an occurrence in history. Some people denied that He was ever really born or had a human body. But we believe that Christ was really a man—a human—and that He actually suffered, was crucified, died and was put in a tomb. What greater evidence could there be that Christ was a man?

That Christ *descended into hell* poses a problem for many people. Some will omit this section as they repeat the creed, but it may be because they don't fully understand the relatively simple meaning of the words. Actually, it means that Christ overcame the power of evil; He licked the devil in his own back yard.

The resurrection and the ascension of Christ were central parts of the Christian faith from the beginning of the Church. We have a living Lord. He is present in every human situation and is seated at the *right hand* of God—a position of power. In the end, He will come again to judge the quick who are the living and the dead.

Our belief in the Holy Ghost is confessed in the third and last article of the Creed. Through God's Spirit we are called through the Gospel, enlightened by His gifts, sanctified and preserved in the true faith. In the early development of the creed, Christians expressed their faith in the holy *catholic* or "universal" church. In the course of time, however, the word "catholic" came to mean "orthodox" or "Roman Catholic." Luther preferred the

word *Christian*, since it covers the same thought intended by the Apostles. It is this word that we still use today.

We also believe in the *communion of saints*. These are not just good people on cloud nine in heaven. The "communion of saints" really refers to the "fellowship of believers." It's our conviction and trust that our sins are forgiven through the merits of Christ and that, on the last day, the dead will be raised. All who believe in Christ will be granted everlasting life. Here we have a tremendous ending to all of God's promises and to all of men's hopes.

PRESENTATION POINTERS

The purposes of the topic are: 1) to give a background to the writing of the creeds; 2) to give the times the creeds are used, how they are used and why; and 3) to interpret them in language the leaguers will understand. The last purpose is the most difficult, and much of its success depends upon the topic leader.

The entire program can be as dry as an old dog bone or as interesting and vital as a new dress or catcher's mitt. The outcome is up to you. The main purpose is instruction. Don't try to do it alone. Talk to your pastor and he will be happy to help you. The Apostles' Creed is printed in the *Common Service Book* on page 17, and in the *Christian Youth Hymnal* on page 342. Every leaguer should have a copy.

PLEASE! Read the whole program through very thoroughly and have the material well in hand before you stand up! Don't read the material as it's printed. Put it in your own words. Some illustrations have been provided for you, but you can make up some of your own. The material is merely a *guide* to help you, not a *bed* in which you and others can fall asleep!

SUGGESTED WORSHIP

INVOCATION

HYMN 51 (*Christian Youth Hymnal*) "Holy, Holy, Holy"

SCRIPTURE Matthew 28:19

PRAYER

OFFERING

FILM STRIP (*The Creeds of Our Church*, available through the United Lutheran Publication House)

TOPIC AND DISCUSSION

HYMN 98 "Now Thank We All Our God"

LORD'S PRAYER

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Coming Attractions

Evangelism

India

Hong Kong and Malaya

Creeds of our Church

Thanksgiving in Bible

Prayer

Christmas Spirit

"A Mighty Fortress"

Boards of ULCA

Pastors' expectation of young people

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